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COMMUNICATIONS.

For the Western Recorder.

OBITUARY.

Mrs. Julia Ann Hull, late of Augusta, Oneida County, the subject of the following brief memoir, was the daughter of Jonathan and Sarah Scoville, of Salisbury, (Conn.) both deceased. She was distinguished for uncommon ardour and amiableness in her social affections; for ease and affability of manners, and quickness of thought and action. She possessed great clearness of mind, and soundness of judgment, which became conspicuous with advancing years. Her social intercourse was ever marked with a delicate and generous frankness, which could hardly fail of winning the confidence and good will of her acquaintance. In early youth, being of a lively disposition, she had a keen relish for the amusements in which young persons are but too prone to indulge. This caused her pious friends to feel for her a peculiar anxiety; lest with thousands of the gay, thoughtless and fashionable world, she should press on in the career of vanity to destruction. When sixteen years of age, measures being concerted for a dancing-school in her native town, she was bent on obtaining leave of her parents to attend. Her mother wisely diverted her from her purpose, without making the direct interposition of parental authority necessary. She told her she had contemplated sending her the ensuing summer to a public school; but if she insisted on joining her young associates in the *frivolous employment of learning to dance*, she should not allow her that privilege. The subject of this memoir, having two objects placed before her mind, the disparity of which was so obvious, could not long hesitate which to choose. And in the wonderous chain of *unforeseen*, but not *fortuitous* events, her choice on that occasion, seems to have stood in very near relation to her subsequent piety, usefulness, and eternal felicity. She spent the ensuing summer, at a school of superior excellence, in the city of New-Haven. While she was there cultivating and storing her mind, the Lord visited the place with a memorable revival. She, with many other precious youth, was deeply wrought upon by the Holy Spirit; and became a humble, obedient trophy of redeeming grace. When she returned home, her faith and consistency were put to a severe test, among her former careless and hardened associates in folly and sin. But through the grace of Him on whom she had believed, she was enabled to withstand, alike, their alluring blandishment, sarcastic smiles, and bitter reproaches. She invited, exhorted and entreated them, with prayers and tears, to accompany her in the strait and narrow way to eternal life. But when they refused, she did not hesitate to give them the parting hand, and by a public profession, to testify her reliance on a crucified, risen, and reigning Saviour. Amid a lamentable coldness and prevailing declension in religion, where she lived, she was in a more than ordinary degree devoted to the glorious cause she had espoused. She was generally characterised by a life of consistent and active piety.

But her character, in its interesting traits, was never fully developed, until she became a *helper* in the gospel ministry. For this responsible and difficult station, which she was permitted to occupy but little more than a year and a half, she was eminently fitted. She had an extensive and decidedly useful influence, among the people where it was the lot of her husband to labour; especially among the numerous youthful females of the congregation. Above all, to *him* she was an inestimable blessing. By his own testimony, doubtless true, her worth, in direct reference to his usefulness, was inestimable.

But her earthly labours are finished. What now remains, is to notice the closing scene. Her sickness, not unexpected, was of nearly three weeks continuance, before its painful results were fully known. From the first, her friends were agitated with alternate hope and fear, though fear predominated; but, about two days before her death, it became evident that the time of her departure was at hand. Being informed (Saturday) of the apprehension of her physicians, that she could not long survive, she exhibited for a few moments a slight perturbation of mind; then settled down into her wonted serenity, with a fixed, calm resignation of herself to the will of God. Contemplating the solemn change which awaited her, she was heard to say, and repeat—"It is a great thing to die!" Soon after—"It is good to die: Oh, yes, it is good to die." She then became for several hours listless and mostly insensible; and on Sabbath morning seemed to be sinking into the arms of death, without being able to speak to her agonised husband and friends. About noon, the particular request was offered to the Hearer of Prayer, that, *if it could be*, she might be enabled to give some expression of her views, feelings and wishes, before she left the world. Hardly was the prayer finished, when to the grateful surprise of all present, she revived, and received strength to converse freely for *an hour and a half*. O precious and memorable season! Its momentous results will probably be known and felt in the eternal world, by some souls, with unutterable joy, or with unavailing remorse and anguish. During this lucid interval, she expressed all that she wished in relation to her temporal affairs, and gave directions concerning her remains. She delivered short and appropriate addresses to all around her; and sent messages to her absent friends, particularly to *those of them that had no hope*. To Mr. H. she said—"My dear husband, awful responsibility rests upon you. Be a faithful minister of Jesus Christ: Be faithful unto death." She directed a message to the church where she resided, and in whose welfare she ever manifested the deepest interest:—"Tell this dear people, for which I have often wept and prayed, *to strive to build up the church, and not to pull it down.*" Having done all this with great composure and apparent confidence in God—"Now," said she, "Lord Jesus, have mercy on my poor soul. I give myself away to thee."

She said but little after this; languished till Monday, Dec. 29th, 3 o'clock, P. M. when she fell asleep, without a struggle. She died much as she had lived—in the calm, cheerful confidence of faith—not in its more high and joyful triumphs. She was very much cherished in the affections of the good people in Augusta; and it is worthy of being here recorded, that although Mr. Hull's labours among them were closed, she received every possible attention and kindness, and her death was deeply and universally deplored. She died in the prime of life, being only 26 years of age. But it was "the Lord's good time," who saw fit, we trust, to give her an early discharge from all the toils, sins and sufferings of earth, and admission to the unmingled and eternal joys prepared for them that love him. Happy they that fear the Lord, and serve him from youth. Happy they, who, committing their poor souls to Jesus, and giving themselves away to him, can say in the last trying hour—"It is good to die: Oh, yes, it is good to die."

For the Western Recorder.

"His ears are open to their prayers."—1st Pet. iii, 12.

Mr. Editor—About eight years since, it was my lot to emigrate to this land of freedom. Previous to my embarkation, my beloved mother was called to render up her spirit into the hands of Him who gave it.

Our family then consisted of myself, (a boy of 14 years), and three sisters younger. Being the only son, it is needless to say that I had been made the object of much solicitude. A mother's kindness had been lavished upon me; and her rising hopes looked forward to the day when I might be the staff of her old age—the strength of her declining years. But the Being in whose hand our life is, had otherwise determined. There was a vacant seat in heaven, and to fill it, some earthly tenement must be dissolved. I watched for some months her wasting frame, and beheld with painful anxiety her emaciated body, as the symptom of approaching dissolution. Never shall I forget the hour when she called her children to her bedside, to give them her last advice, and implore upon them the protection of Heaven. It was a solemn moment. A dying mother, in the tenderness of her heart, weeping over her infant offspring: And while her faltering voice pronounced the promise, "Leave thy fatherless children with me; I will protect them," who knows but the angel of the covenant stood by to hear the solemn dedication, and some inhabitant of heaven was sent forth to be a guide to the defenceless orphans?

Soon after the decease of our beloved mother, our home, which had hitherto been the abode of peace, became the habitation of wretchedness. Our remaining parent, instead of living "soberly, righteously and godly," became intemperate; and many times had our eyes been suffused with tears, as we saw him under the influence of this fatal habit. True, in the moments of sobriety, he would remind us of our duty to God, and admonish us to remember now our Creator, in the days of our youth. But judge ye, who may, what effect such admonitions would be likely to produce. Parents should remember that actions give instruction more effectually than words. So walk ye, fathers and mothers, that your character shall be a mirror of Christ, and your children will then take knowledge that you have been with him.

Our patrimony, as might be expected, soon became the property of another; and the remaining parent, to save his body from imprisonment, made his exit to another clime, and left us with little which could procure the necessaries of life. Yet "bread was given us, and water never failed"—Through the kindness of friends, we were fitted for a passage to this country; and that God, who preserved a Moses by the river Nile, and a Daniel in the midst of lions, and who has promised to save the children of the needy, preserved us, as we rode upon the mighty waters. When deep called unto deep, and death seemed near; then that Saviour who holds the seas in subjection, rebuked the wind, and it was still—the seas, and they ceased to roar. Our vessel then moved safely upon the waves. He commanded death to destroy not, for a "blessing was in it."

Since then, we have walked through scenes of mortality; we have seen numbers swept from our right hand and our left. When the destroyer seemed nearing our habitation, the same Saviour protected us.

In 1826, it pleased the Lord to bring us to reside in ——; where he in mercy poured out his Spirit, and appeared in his glory and his strength, to vindicate his cause. Then I, for the first time, beheld myself a wretch undone; and I trust was enabled to embrace Christ on the terms of the gospel. Shortly after, my eldest sister manifested her faith in the Saviour. Since that time, the second has renounced the world as her portion, and taken Christ for her eternal all.

Now, while the Lord is making such rich displays of his power and grace, and the souls of children are precious in his sight; why do we see in the lives and conduct of professing Christians, more solicitude manifested about their accommodation in temporal things, than in reference to their eternal habitation beyond the grave?

I have written for the encouragement of pious parents, if encouragement they need. The bible is full of it. Do they pray fervently? If they did, would not his ears be open to their prayers? Do they pray; and will not God answer? That God who hears the young ravens when they cry, will he not answer his people speedily? Do they pray the effectual prayer of the righteous, which availeth much? Do they pray for their children? "Thus saith the Lord God, I will yet be inquired of by the house of Israel, to do these things for them." Do they pray, as Abraham did, when he said—"O, that Ishmael might walk before thee!" And will not the ear of Heaven be open to such prayers as these? Will not God open the windows of heaven, and pour out a blessing, till there shall not be room enough to receive it? K.

"COME OVER AND HELP US."

In a journal which has been received from one of the Missionaries of the reinforcement at the Sandwich Islands, we find the following letter from Samuel J. Mills, (Paloo), one of the four natives who went out in the Parthian:—

O, ye christian friends of the present day! How shall I address you, or communicate to you my thoughts, in order to excite and renew your benevolence, and love, for the benighted Hawaiian? Here multitudes are perishing for want of heavenly instructions. Would it not greatly rejoice your hearts, as well as your friends here, and mine too, to see these islanders, who have long been living in sin, the most loathsome and debasing thing in the universe, turning every one of them to Christ? O, ye sons and daughters of virtue, who sit under the droppings of the sanctuary of the Lord of Hosts, enjoying also many inestimable privileges of the richest and heavenly kind! Will you not afford your aid to the missionary cause, that the destitute heathen may be saved from the wrath to come? May the blessing of the Lord Jesus Christ rest upon you all. May you all love the Lord Jesus, with all your heart and soul. May you all pray for us, and we for you. Pray that the kingdom of Christ may come to this dark benighted portion of the heathen world; that the heathen here may fear the holy name of our God.

I am your heathen friend, S. J. M. P.

The following letter, which has been handed us for publication, was addressed by one of the ladies of the reinforcement to the Sandwich Islands, to the parent of another of the mission family, with whom she had no personal acquaintance. It illustrates very forcibly, the missionary spirit:—

Ship Parthian, Pacific Ocean, March 25, 1828.

Dear Mrs. ****—I am aware that the productions of my pen can afford you little gratification; but my own feelings prompt me to comply with the request of your daughter, to write you a few lines. Although I have never had the pleasure of a personal interview, allow me to say, I feel deeply interested in you as the mother of one of our dear family; as one who has given up a beloved child to the work of God among the heathen.

True, it is impossible for me to *know*, much more *express*, the feelings of a mother, parting with a beloved child, to meet no more on earth; but witnessing the feelings of my own dear mother, while I was contemplating a separation from her, I can judge of your's. How has your bosom swelled with grief, and the big tear rolled from your eye, at the reflection, that you would meet these your children no more on earth. Perhaps you had heretofore looked upon your son as the support and comfort of your declining days; the child who would administer to your spiritual and temporal wants; stand by you in sickness, and soothe your dying moments; and when in the providence of God you were called to give him up, to go to the far distant isles of the sea, you were ready to ask, how can I give up the child of my hopes, of my tears, and my prayers? But love for the souls of the perishing heathen, and regard for the honour of your covenant keeping God, induced you cheerfully to dedicate him to the good work of a christian missionary. I trust, dear Madam, you have already *felt* a reward for the sacrifice you have made; and will have the satisfaction hereafter of knowing that your son has been abundantly useful among the miserable idolaters of Sandwich. Yes, and when you meet him on Mount-Zion above, may you have the pleasure, the unspeakable joy, of knowing that he has been the means of raising *many* souls from the bondage of sin, and preparing them for the happiness of the blessed.

We are sensible that trials await us, and those too of no ordinary kind; but we know that the cause in which we are engaged is a glorious cause, and one which will ultimately prevail. It is safe, for the everlasting God has pledged himself for its defence, and the defence of all those who heartily engage in it. Trusting in his almighty arm, we can go forward, fearless of danger or of death.

It is nearly two years, since I contemplated spending my life among the heathen, and have been endeavouring to prepare myself for so important and interesting a work. The more I have contemplated it, the more the work magnifies, and the more I feel my unworthiness to be engaged in it; and I am sometimes astonished at the distinguished love of God towards one of the least of his creatures, in calling me to engage in so glorious a work. I trust God has something for me to do among the heathen; and cheerfully will I labour, and toil, and suffer, till

"I lay my head, my weary aching head,
On its last rest"—

if it is the will of my heavenly Father.

Trying, indeed, have been the scenes through which I have been called to pass. A separation from a kind and tender mother, an indulgent father, affectionate brothers, and one dear and only sister, who has heretofore shared my joys and divided my sorrows, seemed almost overwhelming; and I was ready to say—It is more than I can bear: I cannot give up these earthly comforts. But my kind heavenly Father not only supported me at the heart-rending moment of separation, but enabled me cheerfully to give up these and every other earthly comfort, for the privilege of making known a Saviour's love to those who are perishing. Now, while I go, not knowing the things that will befal me, I go with cheerfulness, and think it is my prevailing desire to be useful; to labour faithfully even until death.

I fear I have wearied your patience by my prolixity. When you pray for your absent children, remember their associates, and with them, Your's, truly.

DR. DWIGHT ON REVIVALS.

Well might the Prophet be astonished at the sight of such men, changed into disciples of the Redeemer. Were we to be alive at the time, and to be actual spectators of the event; should we not be amazed to see the Jew, with a heart hard as the neither mill stone, reacting the crucifixion of Christ by bitterly opposing his redemption, and a reprobate of eighteen hundred years, changed into a penitent, believing, meek, humble disciple of the Redeemer? Should we not be astonished to behold the Mohamedan, lewd, revengeful, bigoted, and seeking a paradise of sensuality by external ablutions, pilgrimages to Mecca, and stupid veneration for the author of the Koran, publicly professing the faith which he had persecuted for more than twelve centuries, and mingling his anthems with those very Christians whom he had so long laboured to exterminate with the sword? What emotion must it excite in us, to see the disciple of Brahma, trained for four thousand years in principles and practices of stupidity, licentiousness and crime, and bound by indissoluble chains as a galley slave of superstition; the Chinese, the child of fraud and trick, a senseless votary to the idol Fo, a mere mass of lust and brutishness; the Caffre, a human animal, raised but one degree above the verge of moral agency; the shrivelled inhabitant of New-Holland; the sluggish native of Kamschatka; and the wolf-like American savage; all casting off their whole attire of sin and lust, of ignorance and frenzy, of fraud and revenge; and coming abroad under the vernal influences of the Sun of Heaven, in a new clothing of penitence, faith, and love? How wonderful a prospect would be presented to us by the conversion of a fool, who hath said in his heart, "There is no God;" and of a wretch who has spent the whole of his preceding life in undermining the scriptures, in laughing at the Saviour, and labouring with all his power to destroy christianity? What a novel and delightful prospect will it be to see churches rise in the wastes of Arabia, and the forests of Tartary; on the savage shores of Nootka, and the burning sands of Negroland? How should we be startled to hear the enraptured songs of the Psalmist resounded by the precipices of Imaus; and hymns of evangelical piety re-echoed by the cliffs of the Andes? The wilderness would then indeed, blossom as the rose, and the desert be changed into the garden of God. Then the wolf would lie down with the lamb; the lion eat straw as an ox: the child play on the hole of the asp; and the weaned child on the den of the cockatrice.

[The glorious revival in the latter day, contemplated in this discourse, "will furnish a solid foundation of joy to the universe." Its influence, the Doctor thus hastily describes:]—

Whenever this change is extended to two, twenty, one thousand, or one million, the reasons for rejoicing are proportionally increased. At the period, which is the subject of this prophecy, an endless multitude of its inhabitants will be made wiser, better and happier, than before; and than, otherwise, they would be throughout eternity.

What blessings to others would the enlarged benevolence of the gospel effectuate? How many quarrels and litigations, how many slanders and frauds, how many treacheries and seditions, how many oppressions and persecutions, how many wars and ravages, would it banish in a moment? How soon would the rack, the wheel, and the faggot, be buried; the prison moulder into dust; the gibbet cease to frown on the shrinking passenger; and the furnace kindle its flames no more for the victims of cruelty and pride.

Delighted with this prospect, piety, bending the knee of devotion, lifting up her meek and humble eyes towards heaven, and raising her hands to the throne of mercy, would call down on the reviving world a shower of blessings from Him, who hath not said to the house of Jacob, "Seek ye my face in vain."

Such, my brethren, will hereafter be the actual state of things, before this earthly system shall be completed. All these horrors will hereafter cease. The sword will one day be beaten into a ploughshare, and the spear into a pruning-hook. Trophies will one day rise no more on the bones of the vanquished, and laurels be nourished no more by the blood of man. Every land like the land of promise, will be employed, not during a few momentary national festivals, but from age to age, in the worship of Jehovah; and no man shall desire, or invade it, while the inhabitants go up to appear before the Lord.

Nor will the internal state of each nation be less safe and happy. Rulers, under the influence of this principle, will rule justly, and in the fear of God. Of course they will be beneficent as the light of the morning without clouds; and as the clear shining of the sun after rain upon the tender herb of the field. First in station, they will be first in worth; in virtue; in piety; and while they will cease to be a terror, because none will do evil, they will be the praise of all, because all will do well.

In the town and cities, also, the theatre will cease to entice, corrupt, and destroy the thoughtless crowd of victims to sense and sin. The brothel will no more hang out the sign of pollution and perdition, to allure infatuated wretches into the path, which goes down to the chambers of death. The dram-shop will no longer solicit the surrender of reason, duty and salvation, to drunkenness and brutality. Night will no more draw her great curtain over those felon sins, which like spirits from the abyss, have hitherto haunted and terrified this miserable world.

In the family, also, no drunken, lewd, or cruel husband; no false, abandoned wife; no rebellious, graceless, debauched child; will murder domestic peace, comfort or hope; nor present the prospect of a relation, dear and tenderly beloved, ripening for the wrath to come. The morning will no more dawn; the evening will no more descend; the Sabbath will no more return; without the return of the daily sacrifice, without the rising of sweet incense to the heavens.

The wretched, forsaken wanderer will then find a home. The heart of charity will be cold, and her hand closed, no more. Strangers, by this new, alchemical process, will be converted into neighbours, and enemies into friends.

In the place of all the sins, and horrors, of this dismal world, peace descending from heaven, will hush every tumult, and every storm. Joy will smile and triumph at her side; and love will scatter on her path unceasing and unnumbered blessings for all people.

SABBATH MAILS.

We mentioned a short time since, that several of the political papers were advocating the project of stopping the mails on the Sabbath. If this were done, not the least shadow of excuse would remain for the practice of running stages on the Sabbath. The following article appeared a short time since, editorially, in the *New-York National Advocate*. The press of other matter prevented us from giving it an earlier insertion:—

Movements appear to be making both for and against the present regulation of carrying the mails and opening the post-offices on Sunday. Where opinion is free, there will always be a variety, and certainly it disturbs not us to see investigation, and still less are we troubled when our fellow citizens manage their affairs to suit themselves. Conceding to every man the right to think, speak and act as he pleases, under the laws and the constitution, we claim the same privilege for ourselves. We will not say, we have no personal interest in the success of those measures which tend to improve the moral tone of society. We have a deep interest, and our posterity after us, and every man, living and doing business among men.

A meeting has been held in Rochester, to oppose the proposition for stopping the mail on Sunday. It is possible there may be a few business men in Rochester, and in other places, who find some convenience in a Sunday mail. But will the whole western population—will the substantial population of any section of the country sanction, when the question is put to them individually, a constant violation of the Sabbath, and the expense attending it, merely to gratify one man in a thousand, in the perusal of a letter that he would otherwise get on Monday. How few out of our population, even in cities, avail themselves of the present regulations, and visit the post-office on Sunday. We presume, not one man in a thousand goes to the office on that day. How unstable, then, is the plea, that in stopping the mails and closing the post-offices, a tyranny is exerted over the rights of those who do not agree to the change. It is no tyranny, it seems, for the regulations to remain as they are, to gratify a very small number, against the better judgment and the consciences of an immense majority. The argument of forcing unwilling acquiescence in any public measure, is as unsound as can well be imagined: especially in our country, where the will of the majority is final and decisive, is recognised in all our constitutions, and sanctioned constantly and daily by the usages of society.

It is urged by some, that it is improper for Congress to legislate on this subject, from the fear of connecting *religion* with government. Congress has already legislated; but they legislated against religion, and consequently the government has escaped the suspicion of being religious. But how cheap is this objection. The regulations touching the carrying of the mails on Sunday affect not religion. They are police regulations of the general government, which may, indeed, prove demoralising or otherwise, as they are wisely or unwisely framed. Stop the mails and shut the post-offices on Sunday, and the cause of good morals is promoted; but how religion, by that movement, is to come in contact with the government, and put our liberties in jeopardy, is more than we can devise.

Moreover, there is a jealousy and an opposition against every thing tending to the spread of christian morals in our country, that will most completely protect it from the charge of being "righteous overmuch." It is almost a sin to defend the Sabbath day as holy, and there are various outrageous immoralities practised in society, to attack which would cost a man his daily bread; while, on the other hand, it is fashionable to laugh at and ridicule those who make efforts to promote the moral good of men. If a hypocrite is found riding on Sunday, he is held up to ridicule, as belonging to the "Pioneer line." A man runs away after defrauding his neighbours, & took the Pioneer stage, no doubt, as he was in the habit of patronising that line. And what of that line, that it is such a mark to shoot at? Why, it is a six-day line, refusing to run on Sundays. Will any body deny them the right? Will any body say the object is not a laudable one? We presume not; nor any one say they are not entitled to a share of patronage, who has seen the ir accommodations, their fine horses, their excellent drivers, and substantial coaches. By this we do not mean to say any thing to disparage the "Telegraph line," or any other line. We only refer to this subject, to show there is no fear of people becoming too religious yet awhile; that is the last calamity that this wicked world need fear.

But this carrying the mails on Sundays, is a thing affecting the character of the government. Any private man, who should undertake to carry on an extensive business on Sunday, just as he does on other days, would be despised, and every one would look upon his practice as unprincipled and pernicious. Shall we allow our government to do that which we condemn in the subjects of that government. If it is not an immorality in the government to do business on Sunday, it is no immorality for individuals to do the same; and if it is expedient and right for one, it is for the other. No plea on the score of public or individual accommodation can affect the moral question; that is elevated far above the reach of sinister and selfish purposes.

We suppose we have readers who do not agree with us, and who see no evil in diverting the Sabbath to secular uses. But for ourselves, we declare it, as the careful and most deliberate judgment of our minds, that nothing would so adorn the character of our country, as the universal and united observance of the Sabbath. Nothing will more surely purify and bless society; and amongst the last pillars supporting the tottering fabric of the republic, will be those inscribed Morality, Patriotism, and Learning.

From the New-York Observer.

PROMISE OF GOD VERIFIED.

Messrs. Editors—It is allowed by the common consent of mankind, that actions speak louder than words; and therefore, one fact is worth fifty opinions. The following instances, wherein a speedy and ample return has been made for sums cast into the treasury of the Lord, may tend to encourage the liberal-hearted, while they go to illustrate such texts of scripture as the following: "Give, and it shall be given unto you; good measure, shaken down and pressed together, and running over, shall *men* give into your bosom."

"The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel."

"Cast thy bread upon the waters, and thou shalt find it after many days."

"There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in the present time, and in the world to come, life everlasting."

A short time since, I was applied to for a donation of ten dollars to a County Bible Society. I had strong scruples about the propriety of giving away what was then to me a large sum; particularly as I was much embarrassed, and all the money I could collect was expended in my family. After mature reflection, however, I resolved to do it. At length the time arrived when I was to pay it into the treasury. I had but seven dollars. I went to one of the directors and gave him what I had, and requested him to pay the balance, and I would account to him for it as soon as I should be able to collect it. He did so, and I was satisfied. During that week, a widow lady to whom I had rendered some small services, professionally and otherwise, but from whom I expected no other reward than the good feeling of having been useful to a friend, sent me a letter enclosing ten dollars, begging my "acceptance of a small trifle, as an expression of friendship." And a few days after, another person against whom I had a small account, wished a settlement; and after paying my bill in full, gave me ten dollars in addition, saying, "I wish you to accept of that from me. Your kindness and attention is such, however, that I can never forget it." Who will not say that this was an ample return.

On another occasion, I was from home a distance of nearly two hundred miles. I visited a poor widow with five children, with whom I had formerly been acquainted. I found her sick, and two of her children with her; and that she had suffered so much all the season from indisposition, that she had

been able to do but very little towards the support of herself or family, and was then in a destitute situation. I unhesitatingly gave her what money I had in my pocket, which was just about enough to carry me home again. I knew that at the distance of a few miles, on my way home, I had a friend of whom I could borrow enough for my use. I left her with her eyes swimming with tears of gratitude, and I doubt not her heart supplicating blessings upon my head. I proceeded homewards, and when I reached the place where the individual lived of whom I intended to obtain a sum sufficient to defray the expenses of my journey, before I had time to sit down in his office, I was thus addressed. Calling me by name, he says, "I have some money for you." "Money for me!" said I, "why, how came you by money for me?" He replied, "You cannot guess, if you should try a whole hour." I then learned, to my great satisfaction, that a person who had owed me a small account for more than six years, and who had long since refused to pay it, and from whom I never expected one copper, had paid the bill in full, and I thus had more than enough to defray my expenses home without borrowing.

Another instance shall suffice for the present. A dear friend, and one whose heart burns with love to the cause of Christ, and whose activity manifests his love to be sincere, addressed me thus: "Brother, the interests of Sabbath schools in this county are suffering. There are hosts and hosts of little children who have no teacher but their father the devil. Sabbath schools must be established in every village. We want to hire an agent, whose business it shall be to search out the destitute, and endeavour so to arouse the public mind as to remedy the evil. We must raise forty dollars. I want you to give me ten towards it." I told him I was considerably embarrassed, and for the last year my expenses had greatly overbalanced my income; but the object was one which must be attained. I immediately gave him the money. The very next morning, a friend from an adjoining town called to see me, and after sitting awhile, thus addressed me: "I was not satisfied with what I paid you the other day; it was not enough." I told him I was perfectly satisfied. He added, "I am not, if you are; and I want you to accept of ten dollars more. I have no doubt you will find use for it." I did so; and was forcibly struck with the rewarding providence of God. I remain your's, &c.

INTELLIGENCE.

INDIAN MISSIONS.

The following purports to be a communication from one, who has spent some time at the new station which is under charge of Rev. Mr. Miner, on the Fox river, near Green-Bay, and who intends returning thither.—The friends of Indian missions will read it with emotions both of gratitude and of commiseration.

For the Western Recorder.

MR. HASTINGS—I present you, in this communication, among other things, the copy of an Indian's speech—the principal chief of the Stockbridge nation, located near Green-Bay, addressed to myself and two or three others, who had spent several months in that place, but were then about to leave it for New-York. If you think it would do good, please to give it a place in the Recorder.

A brief account, also, of this settlement of Indians, perhaps, would not be uninteresting. In 1818, a band of about forty in number of these Indians, living in New-Stockbridge, were fitted out to go to White river, in Indiana, for the purpose of settling in that place, and thus open the way for the removal of the remainder of the tribe. Seven or eight of this number were professedly pious; and before leaving, they were organised into a church. The chief, being pious, was constituted a kind of leader or deacon. As he could read and speak the English language, he was furnished with some valuable books, particularly Scott's Family Bible. He was also directed to convene his church and people on the Sabbath, and have religious services. This consisted in singing, prayer, and reading one chapter in the forenoon, and one in the afternoon, from Scott's Bible, with the notes and observations. This I believe was their constant practice. But ere they arrived at their place of destination, their lands, which were owned in common with the Delawares and Munsees, were purchased by the United States commissioners, of the Delawares alone. This was to them a sore disappointment. After remaining in an unsettled state three or four years, and making repeated though unsuccessful applications to the general government, for the restoration of their country, or a part of it, they removed to their present place of residence. This they call Statesburgh. It is situated on Fox river, twenty miles above Green-Bay. Others have since removed from New-Stockbridge; making in all in this settlement, between two and three hundred. They have here four or five hundred acres of land, cleared, fenced, and in a good state of cultivation. Most of them have comfortable log-houses, raise good crops of corn, potatoes, &c. and are beginning to raise English grain. They have also plenty of cattle, &c. They have just begun to build framed barns and have a saw-mill, and are now erecting a grist-mill. The soil here is fertile; the climate mild and pleasant, and as healthy as in any part of the United States. Could the Indians be permitted to enjoy this country, undisturbed, and uncorrupted by the whites, they would soon become an industrious, intelligent, virtuous and happy people.

Rev. Mr. Miner, on reaching this place in June last, found this people in an interesting state of feeling. Considerable seriousness had been manifested on the minds of a few individuals. After his visit the year before, several who had once been ranked among the followers of Christ, but had fallen into their easily besetting sin, and had wandered far from the fold, began "to remember their own evil ways, and their doings which were not good, and return unto the Lord." A spirit of prayer was soon manifested by some of the members of the church, and a more general attendance on public worship on the Sabbath was observed. In a few weeks, religious meetings became frequent, and were well attended. A general seriousness seemed to prevail; and two or three were soon found to be indulging a hope that they had passed from death unto life. The latter part of July, the Lord's supper was administered to this people, and five united with the church. Some of these had once been professors, but had wandered long and far from the flock. Others at this time appeared deeply affected, who in a little while gave evidence that "old things had passed away, and all things had become new." This was the state of things when I arrived there, the latter part of August, and it continued about the same until I left, which was the fore part of November. The first of October, the sacrament of the Lord's supper was again administered. On this day eight came forward, and "subscribed with their hand unto the Lord, and sirnamed themselves by the name of Israel." This was a solemn, interesting and joyful occasion. To see the savages of the wilderness embracing the gospel; to see them coming forward, and confessing Christ before the world, taking the vows of God upon them, and entering into covenant with his people, was a scene peculiarly refreshing and encouraging to the *missionary*, and to *all* who love the prosperity of Zion. While it calls for the warmest gratitude, it also calls for deeper humility and self-abasement before God, for more vigourous efforts, and a more *fervent*, *agonising* spirit of prayer. Several others were indulging hope when I left, and a number were anxiously concerned for their souls. May this gracious work increase in power and glory—be extended on the right hand and on the left, till a glorious victory shall be achieved, and a rich harvest of souls gathered unto eternal life. O, Sir, this is an interesting field of labour. Besides the Moheukunuck or Stockbridge tribe, there are probably seven or eight hundred of the wild, untamed savages scattered around within ten or twelve miles; and within these limits they remain almost the whole of the year. If proper encouragements and suitable means should be used, no doubt many of them would be induced to build houses, cultivate the ground, and send their children to the school.

This station is one of vast importance, as it is in the heart of the Indian country. Compared with some other stations, it will exert a mighty influence upon the surrounding tribes, "It is as a city set on a hill, whose light cannot be hid."

The speech I send you, was delivered at a religious meeting on Sabbath evening. The meeting was unusually solemn and interesting. It was the last I expected to attend before leaving them. After speaking some time in his own tongue to his people, in a very affecting and appropriate manner, he addressed in English those of us who were about to take our departure. While speaking of the wretched and perishing Indians around them, he was so affected, as frequently to pause, to suppress his feelings before he could proceed.

SPEECH.

"MY FRIENDS—You who are about to leave us, I have a word to say to you. When you come here we were glad—we felt rejoiced; and now you are going away, we feel sorry. We think we have been benefited by you. We have been in the wilderness a long time; some of ten years; some six years; some less. We were like sheep without a shepherd—scattered in the wilderness, without a leader, or any one to go before us.

"About a hundred years ago, the white men, and our forefathers in New-England, formed a chain of friendship; they gave to each other their hand—the hand of friendship. This was temporal friendship; it has been kept good ever since; it has never been broken; has always been kept bright. Eighty-three years ago, they formed another kind of friendship; this was spiritual friendship. The good people from England sent us God's word—the bible—that holy book, when we lived in Old-Stockbridge, Massachusetts; and when we left there, and come to New-Stockbridge, New-York, this friendship continued. They sent us a teacher—a spiritual father, to guide us, and to tell us what to do. Here we enjoyed great many privileges—great many blessings; but we did not care about them; we made light of them; we despised them. But when we come away here, and God take all these from us—then we begin to think—we think about what we had lost; and then we begin to try again. Sometimes I did not know what we should do. I thought this church would become extinct. I thought it would die. I remember when we lived in New-Stockbridge, Dr. Backus, President of Hamilton College, come there: He preached to us: We were broken—in a poor state. I then thought we should be scattered and die: But he said this church must not become extinct; it must not die; it could not die. He said it would live. I could not believe it. I did not trust God enough. I feel that I was wrong—for he is able to keep us; and now I believe he will keep us—for he has heard our prayers. When we had no one to teach us, we cried unto God, our heavenly Father; we prayed that he would send us one to guide us, to be our spiritual father; and he has answered our prayer. He sent us one last summer, and we were glad to see him; we rejoiced to take him by the hand; and we thanked our heavenly Father for it. He stayed with us some time; and we begin to do better. He then left us. Last spring he come back again—come to live with us; and a number of others with him. We were glad to see you all; we feel you have done us good; we have had many a good meetings together since you come here; and we hope many of us are trying to do better now. But it seems the time has come when some of us must part.

"My Friends—I want to say *one thing* to you. If God spare your life, to go through that long and dangerous path, and you get home to your friends again, I want you should tell them how we live here, and what we are doing. Tell them, many of us poor Indians, here in this wilderness, live like the beasts—live like the brutes. They have no houses—hardly any clothes—go most naked—sometimes have nothing to eat—go hungry a long time. They are *ignorant* as the brutes. They have *no God—no Christ—no bible—no Sabbath—no one* to tell them about these things. Tell your friends, the *door is open here*—the door is *wide open;* and the *fields are white*—they are *white* to the *harvest*. Tell them, we can look *all around* us—to the north, and to the south—to the east, and to the west—and the fields are *all white* to the *harvest;* but the *labourers are few*. *Tell them* to COME and HELP *us; tell them* to COME and TEACH *us*. When you get home to your family and friends, we want you should *pray* for us. Tell them to *pray* for us, *poor Indians*, who live here in the wilderness. Tell them to pray that the *Lord would send* us more teachers. We hope you will not forget us: We shall never forget you; we will *pray* for *you*. And may the Lord bless you. This is what I have to say."

May this Macedonian cry "Come over and help us," be immediately attended to. This station being just commenced, is but little known to the christian public. Consequently few donations have yet been made to it. It is therefore very needy. A number more children would have been gathered into the school, if they could have been supplied with clothing. O, that Christians would awake to the perishing wants of this abused and degraded people.

I also send you a copy of a pamphlet we have just published, relative to the New-York Indians.* An agent is now on his way to Washington, on this business. O, that the Patriot, the Philanthropist, and the *Christian*, would speak out on this subject.

If the Lord will, I intend to return to Green-Bay, in the spring. J. D. S.

Winfield, Herkimer Co. Jan. 20, 1829.

* It appears from this pamphlet, which is in the form of a memorial to the government of the United States, that the Indians who removed to Green-Bay from Oneida, are apprehensive of being turned out of possession of a considerable portion of the lands on which they are located, and which they purchased of the Menominie and Winnebago Indians, by the permission and with the sanction of the general government; a treaty having been recently concluded by Gov. Cass with the Menominies and Winnebagoes, by which the United States have obtained the title to a great extent of territory, in which a large portion of the above mentioned lands are included, without the consent of the present possessors, or any recognition of their previous claim.—*Ed. Rec.*

From the Philadelphian.

CAPT. BLINN OF THE PARTHIAN.

We believe, with the editor of the Missionary Herald, that "publicity, unlimited publicity, is to accomplish wonderful things in the reformation of abuses;" and, therefore, in our sphere, we unite with him in holding forth to the honest reprobation of every honourable man, the abusive and disgraceful conduct of Capt. Blinn, towards the late company of Missionaries to the Sandwich Islands. The following paragraph is from the last *Christian Watchman*:—

"The captain of the Parthian refused to execute a material part of the contract of the owners, and compelled the passengers to perform many of those menial services, which are universally performed for cabin passengers, by the ship's cook and stewards. The board paid $2000 for the passengers, allowing $100 for each of the sixteen members of the mission family, and $50 for each of the four Sandwich islanders, and $200 for extra water casks. $3,262 50 were also paid for the freight of 200 tons of timber, house frames, &c. Both parties in this contract were satisfied, and obligations were entered into, in behalf of the owners, that suitable births should be provided for the Missionaries, and that a steward and cook should take care of their stores and provisions, and cook their food. Instead of this being done, the Missionaries were obliged to cook their food themselves, and "the captain appropriated the spacious dining room to himself, his mates, and two passengers, who were not of the mission company. The Missionaries were obliged to eat in the cabin, where but half their number could sit around their table at once; the rest being compelled to sit on trunks, or lie in their births. The captain being furnished with a copy of the contract, with written instructions to treat the mission company with becoming propriety, could not plead ignorance of his duty. It is presumed the Mission Board can have remedy in this case, by appealing to legal decision, if it cannot be obtained in any other way."

Since the above was in type, we have received the January number of the Herald, containing full details touching this matter, from which we take the following paragraph; which cannot but excite the virtuous indignation of every decent man in community:—

"During a calm, or amid a storm, good-natured or angry, his language was of the coarsest kind. He scarcely conversed six minutes in our hearing, without being guilty of the most shocking profaneness. At times, also, he engaged with others, in the most offensive conversation of another kind, and as there was little doubt, for the very purpose of wounding the feelings of the female passengers. In more than one instance, he and another person imitated the missionaries, who were cultivating their knowledge of sacred music, by singing portions of psalms and hymns. The imitation was made by giving out the lines of a low and vulgar song, and singing them so near the Missionaries, as to make the design evident, both of interrupting them in their exercise, and making a mock of religion."

"A PECULIAR PEOPLE."

The following brief and pleasing account of the "Union Church," *Scotch Settlement, Jefferson County, Mississippi*, is from a letter addressed by Rev. Zebulon Butler, to the editor of the Richmond *Visitor & Telegraph*, and published in that paper. The last meeting of the Mississippi Presbytery was held at the *Settlement*, when a "season of refreshing" was experienced, which resulted in the hopeful conversion of a number of the youth:—*Philadelphian.*

"This congregation is entirely constituted of the descendants of the Scotch in North-Carolina, many of whom speak the Gaelic language, and use the Gaelic version of the bible. They have enjoyed, since their first organisation, the labours of a faithful pastor, which, accompanied by the divine blessing, have made them the most religious church within our bounds. In almost every dwelling, the family altar has been erected, all their inmates bow the knee to God. Few slaves (the curse of the southern climes) are seen among them, and all eat their own bread obtained by the sweat of their brows. Their groves are consecrated to prayer; for in their poverty they have no closets; and the green woods are their places of secret devotion. It is their custom, when pious strangers enter their humble abodes, to ask them to walk for devotion, at the "season of prayer." As they become secluded in the trees of the forest, they separate to supplicate "in secret that Father that rewardeth them openly." The choicest religious books are seen on their shelves, and most of the important religious papers are taken, and perused through the whole congregation."

"Ye are a chosen generation, an holy priesthood, a peculiar people."

The Heathen.—The British Societies have in their various stations, (principally in Asia, Africa, the South Sea and West-India Islands), schools attended by about 30,000 scholars; and it would appear, from the enterprises of the same character undertaken by other associations of Christians in Europe and America, that not less than 100,000 children and adults, in the most unenlightened countries of the heathen world, are now daily attending their elementary seminaries of education.—*Philadelphian.*

General Assembly's Missions.—The Executive Committee have received through the General Agent, from the 3d presbyterian church in this city, of which he is pastor, since June last, $583 19. From the 6th church, under the care of Rev. J. H. Kennedy, $209.—*ib.*

Missionary Society of North Carolina.—This embraces the whole state of North-Carolina and ought to receive the united contributions and prayers of about seven thousand communicants, and sixty ministers, although, as yet, it has enjoyed the zealous co-operation of but a small portion of our presbyterian population. It has a permanent fund of about $3000, and is somewhat in debt for missionary services already performed. There are *thirty* counties in the state without a single presbyterian minister or congregation. Judging from the past, I have no hesitation in saying, that in all these places, and in many others, where there is scarcely any preaching of any kind, good congregations might soon be built up, if we had ministers of the zeal, self-denial, and faith suited to such situations.—*ib.*

Sabbath Mails.—We observe with no little pleasure, that memorials are almost daily presented to one or both houses of Congress, praying that the mails may no longer be transported on the Sabbath, and that the law passed, we believe, during the late war, requiring the post-offices to be opened on that day, may be repealed. These memorials do not contemplate any coercive measures to compel men to *keep* the Sabbath, but only a repeal of laws and regulations, that oblige many either to violate it, or to retire from their present offices and employments. We are not aware that men of business in London suffer at all from the circumstance that their post-office is not opened on Sunday, and cannot think, therefore, that our custom is indispensable, especially in time of peace. In supporting the memorials above mentioned, we are happy to know that many distinguished merchants and others in this city, in Boston, and many other places that we could name, heartily unite without regard to religious denomination, or political party. It is regarded as a work of patriotism, no less than of piety. *N. Y. Jour. Com.*

Our Character abroad.—A German editor, it is said, lately informed his readers, that morals were at so low an ebb in the United States, that the two basest men in the republic were candidates for the presidency. He probably thought that some credit might be given to our political newspapers.

A writer in the London Record proposes, that all Protestants in Great Britain address the Roman Catholics of Ireland on their contempt of the bible, their continued hostility to its circulation, and to every other effort of Protestants for the best interests of their fellow subjects.

The amount of donations and collections acknowledged by the treasurer of the American Board, for the month ending December 15th, is $8,703 67, besides legacies, and donations in clothing.

Twelve Beneficiaries are at present on the Education Society of Georgia, in the various stages of study, preparatory to the gospel ministry.

Two hundred female black children were gratuitously taught at the Clarkson School in this city, during the past year, under the direction of the Pennsylvania Abolition Society.—*Philadelphian.*

HOME MISSIONS.

Home missionary operations are more or less retarded at the present time by two causes—the want of ministers, and the want of funds. The latter ought not for a moment to be withheld; the former cannot be immediately supplied. Revivals must increase: Christians must be more self-denying; and far greater facilities must be afforded for acquiring an education. For these things, Christians must not only labour and make sacrifices, but they must pray.

"When I have been looking over the desolations of Zion," says one who is himself a labourer, "I have been forcibly struck with those memorable words of the Saviour—"Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest." He seems to stop us short in our wise calculations, and commands us to *pray*. He seems to put the cause, in a certain sense, solely upon prayer. Here there is something that all can do—a work in which every friend of Zion may bear a part. Pray ye the Lord of the harvest."

Ohio.—We are happy to learn that the Rev. Messrs. Spaulding, Fisk, Kingsbury, and Ransom, who were sent to the southern part of Ohio, the last of October, have arrived and commenced their labours, with encouraging prospects. A letter from one of their number to a friend in this city, with which we have been kindly favoured, contains the following:—"We have had a cordial reception from this interesting people. They received us almost literally in the arms of prayer. They were met to pray for a missionary when we arrived; and as soon as they heard of our arrival, they came in and welcomed us with tears of joy. If we have been at all disappointed in this new country, it has been for the better. An immense field of usefulness opens before a faithful ambassador of the cross. I have no brother in the ministry settled within forty miles of me. All the brethren, however, who came with me, are within that distance."—*Home Mis.*

REVIVALS.

By a gentleman in this village, who has recently visited Jamesville, Onondaga county, we learn that the work there still goes onward with increasing power, and that the hopeful subjects of grace are becoming numerous.

About the same intelligence is received from Owasco, near Auburn. The work at that place, however, is of much longer standing—having continued its progress for several months past, in a most interesting and powerful manner.

Another informant, on whose judgment we place implicit reliance, mentions the commencement of a work which is of a most encouraging character, in a little congregation within the limits of the town of Madison.

In these three towns, the work is not sufficiently advanced for the communication of particulars. Eventually we may perhaps be favoured with more extended noticer.

Alexandria, Dist. Columbia.—A gentleman writes from Philadelphia, that the work in Alexandria, now of more than eighteen months continuance, still promises to be a *permanent* revival. "At no one time have the appearances been better" than of late.

Washington City.—The gentleman last mentioned says, that "in Washington city, many interesting cases have occurred, especially among the young men of influence, and business." The Baptists as well as the Presbyterians, have shared in this influence.

Baltimore.—The same informant, with whom indeed we have a personal acquaintance, mentions the commencement of a good work in one of the churches in Baltimore. Many attend the inquiry meetings, & several have obtained hope.

St. Andrew's Church, Philadelphia.—As the result of a very precious season of religious sensibility, 37 persons were added to the communion on Christmas day; and we are informed by the rector, that nearly an equal number are now pursuing with intense anxiety the all-important inquiry of the gospel, "What shall we do to be saved."—*Philadelphia Recorder.*

Alabama.—From the report of the Presbytery of South-Alabama, it appears that four churches in Greene co. viz. Hebron and New-Hope, under the pastoral charge of Rev. Mr. Kennedy, and Mesopotamia and Ebenezer, under the pastoral charge of Rev. Mr. Gray, have been peculiarly favoured. In these churches nearly three hundred souls have been added to the visible kingdom of Christ. Considerable attention has been paid to the religious instruction of coloured people, and with more than expected success.

WESTERN RECORDER.

UTICA: *JANUARY* 27, 1829.

Oneida Bible Society.—At a meeting of the Directors of the Bible Society, convened in this village on the 23d instant—

"*Resolved, unanimously*, That hereafter no sales of bibles be made except for money; and that they be sold for cost, without including any freight or other charges."

The reasons for this resolution, we are desired to state, are two-fold. The first is, that a considerable sum of money is now due to the Parent Society, which ought as soon as possible to be paid; while yet the town agents have not generally forwarded all the remittances which have been expected from them. The second, which relates to bibles being hereafter *sold at cost*, is, that the five per cent hitherto added to the New-York prices, for defraying the expense of transportation and other contingencies, was found to create uneasiness in the minds of some, who did not readily understand the great convenience, not to say necessity of such an arrangement.

To remove, therefore, as far as may be, every objection and difficulty, it is the intention of the Directors to raise a private purse for meeting incidental charges; and by holding their bibles for cash at cost, they hope to be enabled to prosecute the remainder of the work committed to them, in such a manner as to meet their engagements promptly with the parent institution. This is exceedingly desirable; and to accomplish it the more readily, the Directors wish hereby to call earnestly on such town agents as are still indebted to the depository, to forward their returns as speedily as possible. The depository is kept in the same room with that of the Sabbath School Union and the Tract Society, under the charge of George S. Wilson. Remittances may be sent there, or directly to the Treasurer of the Society, Wm. G. Tracy, Esq. of Whitesborough.

Sabbath Mails.—Some people are backward about memorialising the present Congress in behalf of the discontinuance of Sabbath mails, from an apprehension that a failure in this undertaking would do more hurt than good to the cause. But ought they not to draw a very different sentiment from past experience? Since the present is not the first nor feeblest effort of the kind, it will, in case of failure, as we may suppose, only give rise to future efforts, which will be still more extensive and powerful.

The Western Intelligencer, speaking of this subject, says, that in 1814, *one hundred and sixty-seven* petitions, from sixteen states and territories, were forwarded to Congress, in favour of the desired object; and adds, that the calculation for the present year is, that not fewer than FIVE HUNDRED petitions, with the names of one hundred thousand of our citizens, will be forwarded for the same object. This, by all we can learn, is not an extravagant calculation; and surely it does not look much like verifying the fears of the timid about the influence of an anticipated defeat. And then, what if the prayer of the petitioners should be granted? The mere patriot, though himself a disbeliever in the christian religion, would have occasion to rejoice at such an event.

Hints for the Monthly Concert.—In connexion with the facts set forth in our last week's review of the "Past Year;" it may be well to remember that there is a revival at one of our Indian stations at the west. See previous columns. A letter of a still more recent date, mentions that the hopeful subjects of this revival had amounted to about twenty, all aborigines; and the work is still in progress. All this—so soon after the commencement of the station!

The outpourings of the Spirit at the Sandwich Islands will be made a subject of special prayer.

Will it not be well also to remember, when the contribution plate is in motion, that "action and prayer should go together?" Surely, at a time when funds are so much wanted for the extension of missionary operations, it must be rather difficult for Christians, who are thriving in this world's goods, to ask in faith for a blessing upon their sixpenny and shilling gifts into the *monthly* treasury! The Lord's direction is—"*Thou shalt open thine hands wide*," &c.

Colonization Society.—During the course of next month, a vessel is expected to sail from Norfolk, for Liberia, with from 150 to 200 emigrants.

"It is estimated that there are now 280,000 free people of colour in the United States. It is not thought expedient, at present, to send to Liberia more than 500 in any one year, until the population of the colony shall exceed 2000. It is now about 1200. Twelve thousand dollars annually, for the next two years, would constitute as large a sum as the Managers think could be expended judiciously by the Society."

Sabbath Cause among Daily Papers.—The example set by the New-York Journal of Commerce, in favour of the Sabbath, is not a solitary one of the kind. We mentioned a second some time since, that of the Baltimore American; and the following presents a third, from the Alexandria Gazette:—

"We have the satisfaction of announcing, at the commencement of the new year, in accordance with the general wish of our subscribers and advertisers, that our office will hereafter be closed on the Sabbath. We state, with much pleasure, that since the measure was first proposed, we have not heard a single objection. On the contrary, we have received assurances from all those with whom we have conversed, that they were gratified at the suggestion; and a paper has been handed to us, signed by a number of gentlemen, expressing their wish that it might be carried into effect. In the course of the present year, we confidently predict, that the American newspapers, generally, will unite with us in ceasing from labour on the Sabbath."

Union of Sabbath School Publications.—The Sabbath School Visitant and the Juvenile Magazine, two useful publications which have hitherto been issued periodically by the Western S. S. Union, are now united in the form of a duodecimo pamphlet, to be published on the first and third Saturdays of every month; the numbers consisting alternately of 24 and of 12 pages, making in all 432 pages a year. Price, $1 in advance, or otherwise, $1.25.

This is a good arrangement. The work bids fair to be useful; and no doubt it will be abundantly patronised.

The utility of periodicals is by no means to be estimated by their size, or by the frequency of their appearance. The Sabbath school cause in this part of the country requires a production of this kind; and surely one dollar annually is a small sum to be paid by a teacher or superintendent or patron of Sabbath schools, for an instructive volume, containing *four hundred and thirty-two pages*. The work will retain all the distinguishing features of the two former publications, with an additional quantity of original matter.

Sabbath Schools in Maryland.—By an impulse which has been given in this state, the year past, towards the establishment of a school in every "town, village, congregation, society or section," there has been an increase of 150 schools, and 10,000 scholars.

Bible in North Carolina.—Efforts are making through the medium of an extensive correspondence, to concert measures for supplying the whole population of this state with the bible; and it is believed that they will succeed.

Rev. Mr. Anthon—we learn, has accepted the invitation to supply St. Stephen's church, New-York, vacant by the death of Dr. Feltus.

Rev. Mr. Sandford—late of Brooklyn, was to be installed over the Arch street church, Philadelphia, on Wednesday the 21st inst.

Dr. Brown, of Cazenovia—as we learn by a gentleman from that place, has received a call from the church which was lately under the care of Dr. Skinner, in Boston, and has notified his acceptance.

For the Western Recorder.

THE PREMIUM.

MR. EDITOR—I perceive from the last number of your valuable paper, that the students in Oneida Academy doubt the propriety of accepting the premium of twenty dollars, which I offered to the member, who, by his knowledge and fidelity, shall be adjudged most useful to that institution, the present year. I was aware that such an offer involved a principle, the correctness of which has sometimes been questioned; and I am gratified to see that the students in this school of science and industry, are disposed to look with a wakeful eye at their motives of action.

It gives me pleasure, also, on another account that my offer has made their scrupulosity public. It may lead to a more thorough investigation of the question, whether rewards of a pecuniary or honourary character are justifiable. It is a well known fact, that premiums are offered by benevolent societies and individuals, for the best essays and tracts on important subjects. It is a fact, also, that in most of our literary institutions, a graduation is made of the comparative merits of students, from their moral conduct and literary attainments, and honours are conferred accordingly. It is a fact, too, that our higher institutions confer literary honours, such as A. M., M. D., D. D., and LL. D.; and sometimes it is thought they make distinctions without a difference, which none will defend. Now all these honours and rewards involve the same principle as the proposed premium.

I should be pleased, Mr. Editor, to see a temperate discussion of this subject, among some of your casuistical correspondents. If these pecuniary and honourary rewards are wrong, it is important that the religious public should be convinced of it. I have not much to bestow upon the meritorious or the necessitous; but the little I have to spare, I should like to bestow in a way that is both lawful and useful.

So much for the principle in question. A word to the students.

I have lived long enough to learn from observation, as well as from the word of God, that perfection is not to be found on earth. I doubt not the students, who are willing to submit to such regulations as are adopted at the Oneida Academy, where three hours of manual labour are required, will, as a body, possess more self-denial and moral worth, than those who spend their hours of relaxation from study as they are usually spent at other institutions. But the fact, that they, by labouring with their own hands, are exhibiting an example of industry, of self-denial, of independence, and of enterprise, may possibly (for the heart is deceitful above all things) lead some of them to "think *more highly* of themselves than they ought to think." Are these students, who are unwilling that a premium should be bestowed on the most useful among them, and who, I doubt not, are honest when they say—*We wish* to be excited *to the discharge of duty by motives holier than the excitements of silver and gold, of which we have none*—sure that if they had an *abundance* of silver and gold, they would as cheerfully perform their daily task of manual labour, and give the avails to objects of benevolence? If silver and gold they have none, might not a holy motive lead the most useful student to be willing to receive the premium, and thus possess the power of distributing it among his unambitious and indigent fellow-students?

Could I be *assured* that *all* the students who shall resort to this institution, "would be excited to the *discharge of duty*," from the combined motives of self-interest, reputation, and a desire to be useful, I would gladly double the sum I have offered, that they might be furnished with "*a building to shelter their heads from the storm.*" Should this institution be favoured with sons of such a character, to say nothing of perfection, its instructors must have a delightful task in leading them to the fountains of useful knowledge; the superintendent of the farm, in spreading his table, and furnishing them with their daily bread; and its projectors and patrons will be amply rewarded for all their benefactions and exertions; and many yet unborn will arise and bless God that he put it into the hearts of their predecessors, to establish such an invaluable institution.

Yes; should those who are already members of this institution, be continually "excited to the discharge of duty" required of them, in the study and in the field, by any combination of motives, the friends of science, of industry, and of religion, will not only furnish the necessary funds for a building, but every thing else which may be necessary to aid them in the acquisition of useful knowledge.

A FRIEND TO SCIENCE & INDUSTRY.

For the Western Recorder.

MINUTES OF CAYUGA PRESBYTERY.

The committee on the subject of furthering the views of the Western Education Society, and to whom was also referred the consideration of some general plan, for better effecting the leading benevolent operations claiming the attention of our churches, would offer the following resolutions:—

Resolved, 1st, That this Presbytery regard the great object proposed by the Western Education Society, as among the first of those claiming the attention of their churches, and as intimately connected with the cause of missions foreign and domestic.

2d. That this Presbytery warmly urge upon their several churches, the duty of early and efficient measures for aiding the funds of the Western Education Society.

3d. That it be recommended as highly expedient, that the members of each church under our care should form themselves into a benevolent association, under the direction of their several sessions, having a treasurer, who shall receive the subscriptions and donations for the various benevolent objects claiming their attention; and who shall annually report to the church, and transmit to their several destinations, the amount of benefactions received; it being the privilege and duty of the session to determine the direction of those donations, the object of which is not specified by the donors.

A true copy.

SETH SMITH, *Stated Clerk.*

Elbridge, January, 1829.

We learn that four Presbyteries have already adopted the plan above recommended.——But more on this subject next week.

For the Western Recorder.

INTEMPERANCE.

MR. EDITOR—I should like to know what special efforts are making in Utica, for the cause of temperance. Utica is "the commercial centre of a large and populous district of country," and must of course exert an influence either good or bad throughout its extent. As a citizen, I feel a deep and lively interest in the prosperity of this section of our country; and more, I feel a personal responsibility in the matter. But we who live in the country, cannot do much, except in our own little sphere. We want an impulse given, Sir, that shall vibrate through this land; and Utica must do it, or I fear it will not be done. And in the skirts of whose garments, I would ask, will the blood of the thousands of souls be found, that are thronging the broad and beaten way to eternal death which intemperance has opened? There is a fearful responsibility resting somewhere; and ought not you, Sir, to look at this subject, and see whether it does not rest with you? Will not your men of influence, of piety, of wealth, and of talent, (and such you have, for I know them well), look and see if it does not rest with them? Will not your clergymen examine whether it does not rest with them? If this responsibility does rest upon either or all of these classes, is it not desirable that they should discover it and act accordingly?

Would you not tremble, Mr. Editor, after looking at this subject, and praying over it, if you should make the discovery, that the impulse which is to set in motion moral causes, that would renovate our land, was to be given by *you*? Would you not bestir yourself? Would not every man in similar circumstances, who has the common feelings of humanity? I think so.—What is it that has produced such mighty efforts in those sections of our beloved country, about which you are informing us every week? Cannot the same application of means be made in this department; and would they not produce the same result?

But I would not be tedious, even in a good cause. Should you consent to print this, I may hereafter throw out a few hints that will perhaps be of service. A COUNTRYMAN.

The following has been communicated to us for insertion:—

FRANKLIN ACADEMY.

The Trustees of Franklin Academy, at a late meeting, resolved, "that all indigent students attending, or who may hereafter attend that institution, in the pursuit of classical studies, with a view to the christian ministry, be excused from the payment of their term bills, for tuition and use of the library; provided such students are members in regular standing of some christian denomination; are of the age of fifteen at least; and shall continue members of the Academy, and pursue classical studies at least four months of the year, and conform themselves to all the laws of the Academy."

Franklin Academy is situated in the town of Prattsburg, county of Steuben, N. Y. It has received a regular incorporation by the Regents of the University, and an endowment of two thousand dollars for the purchase of a library and philosophical apparatus from the Legislature. A part of this appropriation has been paid to the Trustees; and a library of choice books, amounting to between two and three hundred volumes, has been already procured. The Academy is under the particular charge and instruction of Mr. Eli Eddy, a gentleman whose high literary acquirements, agreeable manners, capacity of communicating, long experience in the business of instruction, and fervent piety, peculiarly entitle him to the confidence of the community. The above, with other circumstances connected with the institution, render it a most desirable place for indigent young men of piety, who are desirous of pursuing study with a view to the christian ministry.

For the Western Recorder.

UTICA BRANCH OF AMERICAN TRACT SOCIETY.

Receipts to the 22d inst.

Western Auxiliary Society,		$10 00
Vernon Centre	do	7 50
Mexico	do	8 56
Chenango	do	15 96
Bridgewater	do	13 00

Encouraging intimations of faithfulness, on the part of some of our auxiliaries, are observed with gratitude to God. Should a spirit of faithfulness pervade the christian community in regard to this cause, our hearts would soon be called upon to rejoice and be humble, while listening to the reports of returning "messengers."

The following, we believe, is sufficient to warrant us in the indulgence of future expectations:—

"A young man, the son of pious parents, who had enjoyed uncommon religious advantages, grew up extremely hardened and indifferent to the subject of religion. His carelessness, and the apparent hopelessness of his case, was a constant source of grief to his pious friends. No means which were used, seemed to have any effect upon him; till at last, a clergyman in the place of his residence put into his hands "The Death-Bed of Sir Francis Newport." The similarity between his own case and that of the wretched freethinker, whose life went out in such awful darkness, deeply affected his mind; and from that time he found no peace, till he became, as he hoped, interested in the atoning blood of Christ."

☞It is requested that those who are entrusted with business at this Depository, will leave their orders as soon as they arrive in town —especially when they are expecting to leave the same day. We make this request in justice to ourselves, and the cause we subserve.

Society's Depository, No. 94. Genesee street, Jan. 22, 1829.

POLITICAL.

NEW-YORK LEGISLATURE.

Monday, Jan. 19.—In Senate, Mr. S. Allen, from the committee on banks and insurance companies, to whom was referred so much of the Governor's message as relates to the banking system and the renewal of bank charters, made a report on that subject, which was laid on the table, and double the usual number of copies ordered to be printed

The Senate again took into consideration the joint resolution, fixing the time for the appointment of state officers. The 24th inst. was substituted for the 14th of February; and the secretary of state, surveyor general and commissary general, were stricken out, and the resolution adopted for proceeding to the choice of a comptroller and attorney-general on Saturday next.

In Assembly, the resolution offered by Mr. Gross, to abrogate the two-third provision in the constitution, was again taken up, in committee of the whole. It was advocated by Mess. Starr, Dickson, Bradish and Gross, and opposed by Messrs Paige, Shepard, Mann and Johnson; when the committee rose, and had leave to sit again.

The bill to extend the time of payment of the monies loaned by the commissioners of loans, was read the third time and passed.

Tuesday, Jan. 20.—In Senate, the proceedings were unimportant.

In Assembly, the house again went into committee of the whole, on Mr. Gross' resolution to abrogate the two-third provision of the constitution. It was again debated at considerable length; when the question was taken, and it was declared to be lost, without a count. The committee rose, and their report, after some opposition, was laid on the table; [where, it is hoped, it will be permitted to rest, during the session.]

The resolution from the Senate, fixing the time for the appointment of state officers, was then called up. It was so amended as to proceed to the appointment of an attorney-general on Saturday next, and the comptroller and other officers on the 14th of February, and passed.

The house then went into committee of the whole, on the bill to exempt clerks in post-offices from military duty. It was passed by a close vote; the committee rose, and their report was laid on the table.

Wednesday, Jan. 21.—In Senate, the joint resolution, relative to the appointment of state officers, as amended by the Assembly, was taken into consideration; and after a short debate, the amendments of the House were rejected, 17 to 9.

The remainder of the day was spent in debate, on a bill relative to marine insurances.

In Assembly, Mr. Johnson, from the canal committee, made a long report, and brought in a bill to construct the Chenango canal.

Mr. Tower offered a resolution, requiring the canal commissioners to give their opinion on the feasibility of lowering Oneida lake, the probable expense, and as to the effect it would have on the canal revenue, and on the value of land adjoining said lake; which was adopted.

Mr. Judd called for the consideration of the report of the committee of the whole of yesterday, in favour of the bill to exempt clerks in post-offices from military duty, reported by Mr. Brinkerhoff, from the military committee, on a petition of the clerks in the Albany post-office.

Mr. Edgerton was opposed to the bill. If it passed, six or seven hundred efficient men would be exempted. There were as many exemptions now as there ought to be. There might be reason for this bill, as regards the offices in New-York and Albany, but there was not in respect to other places. This bill grants more than the petitioners ask for; they only desire exemption for persons in "large distributing offices."

Mr Eldridge thought the bill ought to pass. Under the present law, the public must suffer inconvenience, or the clerks were compelled to pay a fine. If the rule would apply to the city offices, it must also to those in the country.

The question was taken on agreeing to the report of the committee of the whole, and it was lost; ayes 50, noes 56. This vote is tantamount to a rejection of the bill.

Mr. Starr offered a resolution, that when the House adjourns, it will adjourn to meet on Friday morning.

Mr. Starr observed that he was induced to offer this resolution, in consequence of the General Assembly of the Presbyterian Church, in conjunction with the General Synod of the reformed Dutch Church, having set apart Thursday as a day of fasting and prayer, for the evil of intemperance. That he had no disposition to advocate an union of church and state; still he thought, in a political point of view, there was a manifest propriety in all good citizens uniting to lament this crying sin of our land.

A brief debate arose, and some warmth began to be shown. "Intemperance is the crying sin of the land, both in and out of the halls of legislation"—"if it is a crying sin in this hall, we ought to be the last to proclaim it to the world"—"Pioneer line"—and such like expressions, were used; when Mr. H. W. Livingston put a stop to the debate, by moving the *previous question*; and the resolution was adopted, 63 to 48.

A message was received from the Senate, informing that they did not concur in the amendments of the House, to the resolution for the appointment of state officers. The Assembly refused to recede, by a vote of 73 to 42.

Pursuant to their resolution, the House adjourned until Friday.

Thursday, Jan. 22.—In Senate, the resolution relative to the appointment of state officers was returned from the Assembly, with a message that they adhere to their amendments. After a brief debate on the expediency of the Senate's receding from their vote of non-concurrence, the resolution was laid on the table.

The bill relating to marine insurances passed the committee of the whole, and was ordered to be engrossed.

Friday, Jan. 23.—In Senate, the report of the inspector of flour and meal for the city of New-York, was received and ordered printed. The number of barrels of superior flour inspected during the past season, is 492.795; and of extra superfine, 23,470. Of the former, 296,525 bbls. and the whole of the latter, were manufactured in this state.

In Assembly a resolution passed to reconsider the bill to exempt clerks in post-offices from military duty; and the the bill was recommitted to a committee of the whole, with the intention of so amending it, as to exempt the post-office clerks in the principal cities and villages.

A joint resolution was laid on the table, for the appointment of a comptroller and attorney-general on Wednesday the 28th inst.

FOREIGN.

An arrival at New-York, from Liverpool, with London dates to the 5th of December, adds a few items to the intelligence before received.

Official information of the blockade of the Dardanelles, by the Russians, had been published; but the London papers think it will have very little effect in preventing supplies to the Turks.

In Armenia, Gen. Paskewitch has ceased active operations, having completely succeeded in capturing three provinces, six fortresses, and three forts. One of the fortresses was defended by 30,000 Turks, and considered impregnable.

The last castle of the Morea surrendered on the 30th of October, when the whole of the Morea was evacuated by the Turks. But nothing is said of the return of the French troops. On the contrary, it was reported that their army was to be increased to 25,000.

The Turks are said to be making great exertions to increase their forces.

There was a report in London, of the death of Don Miguel, of Portugal, in consequence of a fall from his carriage, by which his thigh and several of his ribs were broken.

"England, it is said, has paid altogether about £5,000,000 on account of the abolition of the slave trade. The sums paid in 1825 and 1826, averaged about three millions in each year.

The Perilous Voyage of the Czar to Odessa. The following details upon the danger to which the Emperor of Russia, and the diplomatists who accompanied him to Varna, were exposed upon their return from thence, are contained in a private letter of October 28th, from Odessa:—

"The two vessels, on board of which were the Emperor and the foreign ambassadors, had scarcely left the roadstead of Varna, when they were overtaken by one of those horrible tempests which are seldom known any where except in the Black Sea. In the midst of a thick fog, which completely obscured from the view the sky, the land and the sea, the two vessels were soon separated from each other, and lost in frightful darkness. It is impossible to convey an idea of the violence of the wind, the fury of the waves, and the confusion on board of the ship. Capt. A'Court, who had the command of the imperial vessel, was the only individual who maintained *sang froid*, and to this in a great degree its safety may be attributed. During the second night after their departure from Varna, it was repeatedly apprehended that the vessel would run ashore on the coast of Turkey; and when the sun shone through and dispersed the fog, it was believed, that, to save the Emperor, there was no resource left, but to take refuge in the Bosphorus. At length, however, it was resolved to face every danger, rather than see the Emperor of all the Russias a prisoner of war in the hands of Sultan Mahmoud. Fortunately, the vessel was able to keep the open sea; and at length, after four days eminent peril, the Emperor Nicholas arrived at Odessa. The vessel, with the ambassadors on board, was exposed to danger still more fearful; being totally dismasted and crippled, and both sailors and passengers having nothing to expect but death. The prayers of the dying were recited, and the hymns of the dying chaunted. The Russians, according to their custom, had put on their shrouds, and the almoner had pronounced the general absolution, when the captain gave orders to hoist a sail, to endeavour to keep the vessel on the element that was ready to engulph it. Sails were sought; but alas! these had been left at Varna, to serve to form tents for the wounded who were unable to be removed. Whatever could be collected of sail cloth and old sails were put together, and joined as well as it was possible to join them. A sail was then trimmed, and the vessel succeeded in seven days, the persons on board being half dead of hunger and thirst, in reaching the port of Sebastopel. We are assured that a number of transports foundered, and that others were driven ashore, and all hands perished."

DOMESTIC.

Congress.—The proceedings of Congress, for the week ending on Thursday last, were wholly unimportant; except that on Monday, about fifty petitions were presented, from various parts of the country, against the transportation and opening of the mails on the Sabbath.

Frauds upon the Revenue.—In conformity with a resolution of the House of Representatives of the United States, of the 18th ult. the President transmitted to that body, on the 1st inst. a report of the Secretary of War, in relation to the prospects and possibilities of intended and extensive infractions of our revenue laws, upon the Niagara frontier. The Secretary's report is of great length, and is drawn with much ability. It fully justifies, we think, the steps that have been taken in relation to the subject. Among other disclosures it contains, is the fact, that unusually large deposits of goods have recently been made upon the British side of the Niagara, which could not reasonably be supposed designed to supply the wants of the Canadian people, or the neighbouring savage tribes. The inference is then a fair one, that they were designed to find their way into these states; and that suspicion is much strengthened by the fact, that John Young, a heavy dealer, at Niagara, U. C. has advertised, in a paper at *Lockport*, in this state, the receipt of $100,000 worth of goods, "which he will sell at from 30 to 50 per cent cheaper than can be afforded in the adjacent parts of New-York." This is the language of the advertisement; and although it is not sustained by facts, still it gives a clear expose of the *design*; and a propensity to meddle in this species of gambling will readily find in this specious invitation a sufficient inducement to attempt a violation of our laws.

These are among the facts set forth in the report; and the Secretary, in a note to the President, accompanying it, states explicitly that "there is *positive and direct evidence*, in the possession of the treasury department, that projects have been formed for defrauding the revenue upon a large scale along the Canadian frontier, and that some of them are, probably, by this time, in a train of execution."

Such, then, are the facts; and while we deplore the folly that should prompt any American to so foul and dangerous an attempt as the one in question, we cannot but suppose that the vigilance of our collectors and their assistants, will prevent success, and probably reap a rich revenue from the spoils.—*Buffalo Journal.*

Comptroller's Report.—The annual report of the Comptroller was made to the Assembly yesterday, (14th inst.) It is, as usual, a full and interesting view of the fiscal concerns of the state. We have room only for the following brief abstract of its contents:—

The receipts into the treasury for the year, ending 30th November, 1828, were	1,938,006 19
Balance in the treasury, 1st December, 1828,	163,043 16
	$2,101,049 35
The expenditures for the same period, were	1,983,804 47
Balance in the treasury, 1st December, 1828,	$112,244 88

This balance is applicable to the ordinary expenses of government. But the report states that there is due from the general fund, (from which the ordinary expenses are paid), the following sums to specific funds, viz: To the common school fund, $170,446 24; and to the literature fund, $10,635 83; making an aggregate of $137,082 07; from which deduct the balance of $112,244 87 in the treasury, and it leaves a *deficit* of $68,837 20.

The debt of the state (the canal debt) amounts to $7.730,155 99—$2,943,500 at 6 per cent, and $4.786,655 99 at 5 per cent.

The report says:—"In the last annual report which the Comptroller had the honour to submit to the Legislature, he estimated that the ordinary expenses of the government for the last year would exceed the revenue applicable to that purpose, about $175,000. There was then a surplus in the treasury of $115,028 45, to meet that amount of the estimated deficit; and the remainder, it was suggested, could be satisfied only "by a temporary loan, by a sale of some of the stock belonging to the general fund, by collecting a part of the principal of the debts of that fund, or by a resort to taxation." By an "act to provide for the deficiency that may exist in the general fund, to meet the charges upon it," the Comptroller was directed to sell to the commissioners of the canal fund, so much of the stock belonging to the general fund, as should enable the treasury to satisfy the claims upon it. Under this authority, $20,000 of this stock has been sold, for which there was received $21,000.

"Although at the close of the last fiscal year there was $112,244 87 in the treasury, yet the claims of the common school fund and the literature fund upon it, amount to $181,082 07.—Under the law above mentioned, a further sale must soon be made of such portion of the stock belonging to the general fund, as will supply a deficit of $68,837 20.

The ordinary expenses of the government for the current year, are estimated at	$291,500 00
The income applicable to the payment of these expenses, is estimated, for the same year, at	172,550 00
Estimated deficiency for the present year,	$118,950 00

"On the subject of supplying this deficiency, the Comptroller has no other views to present to the Legislature, than those which are contained in the concluding paragraph of the remarks in his last annual report."—*Alb. Argus.*

U. S. Mint.—"Within the first fifteen years of the operations of the establishment, beginning with the year 1793, and ending with 1807, the amount coined was $6,482,613 68. During the succeeding ten years, ending with 1817, the amount coined was $7,715,979 85; and within the last ten years, $16,266,850 61."

"The average annual coinings of the first period above mentioned, was $432,175 24, and that of the second $771,597 98, and that of the last period $1,629,685 06. The coinage of the last year exceeds, by nearly a million dollars, that of any year preceding, and is nearly twofold the average amount of the period to which it belongs."

The Robbers of Mr. Galloway.—Two men, John Morris and John Drake, Jr. have been apprehended in Philadelphia, for the robbery of Mr. Arthur Galloway, of Palmyra, Wayne county, in this state. Suspicions were first entertained of Morris, which eventually led to his arrest; when he confessed the crime, and stated that he was compelled to participate in the robbery, by the threats of John Drake, Sen. and John Drake, Jun. (father and son), that they promised him fifty dollars for his assistance; and in case of his refusal, threatened to blow out his brains. After detailing the particulars of the robbery, many of which were corroborated by Mr. Galloway himself, and the subsequent arrest of the elder Drake, they were all three committed by Justice Shaw, to await their trial for highway robbery and intent to kill.—*Ithaca Journal.*

Shipwrecks.—The New-London Gazette of the 14th inst. states that the schooner Caravan, Capt. Fitts, of Bath, from Providence to New-York, was wrecked on Plum island, in the snow storm of the preceding Friday night.—Capt. Fitts reached the shore on that night, but the rest of the crew, consisting of two men and two boys, remained on board until 2 o'clock, P. M. next day, when all were taken off; the boys having perished, from their sufferings, a short time previous. The sails with some of the spars and rigging of the schooner, only were saved.

On the same night the sloop Enterprise, Capt. Carter, with coal, from Providence, was also cast away upon Plum island, and went to pieces. Every person on board was lost.

Morgan Indictments.—The grand jury of Niagara county recently found bills of indictment against Jeremiah Brown and Solomon C. Wright for participating in the abduction of Morgan. The bills are said to have been found upon the testimony of a witness who was called uponby Wright to assist in guarding Morgan in W.'s barn, while conveying him away. This witness has been in Canada every since the outrage.

Look out for Counterfeit Bills.—We have seen a $5 bill, purporting to be of the Hartford Bank, dated 1st Jan. 1828, payable to C. Cowles. Letter E. No. 1271. Horace Burr, Cashier, Nathaniel Terry, President. The signatures and filling up are not well executed, but the plate is calculated to deceive the most scrutinising eye.—*Alb. D. Adv.*

A Turn-out.—The females employed in the Dover (Mass.) factories, on account of some imaginary grievance, had a general turn-out on the 2d inst. To the number of six or eight hundred, they marched through the town with martial music, accompanied by the roar of artillery. It appears that some evil minded and designing individuals had imposed upon their credulity, and excited them to this measure. Becoming acquainted with the imposition, most of them soon after returned to their employment.

The court of common council, of Hartford, Conn. have offered a reward of $100, for the detection and conviction of the persons who burnt Gen. Jackson in effigy on the evening of the 8th of January. The editor of the Mirror deprecates the transaction as disgraceful and contemptible, and has reason to believe the whole was the work of a few boys. At all events, no respectable man of any party was directly or indirectly concerned in it.

Baltimore is the greatest flour mart in the United States. The inspection in that city in the year 1828, comprised the following large amount: 537,010 barrels wheat flour; 18,882 half barrels do. do. 4,409 barrels rye flour; 415 hbds. corn meal; 8,793 barrels do. do. 11 half barrels do. do. Of this amount, 82,689 barrels flour were received by the Susquehannah river.

The African Prince, Abdul Rahaman, has obtained contributions from different places sufficient to ransom his family, and is soon expected to embark for Liberia.

UTICA MISSIONARY DEPOSITORY.

Received for the A. B. C. F. Missions, from the 13th December, 1828, to the 24th January, 1829.

Constantia—A donation, by Constantius,	$ 3 00
Butternuts—Females of the 1st Presb. church, a box of clothing.	
Madison—Mon. con. by Mr Calvin Whitcomb,	20 08
Middlefield—One pair of flannel blankets, by Mrs John Rice: Two pair of stockings, by Mrs Nancy Hubbell.	
Brookfield—Miss Jemima K. More, a donation,	13 00
Watertown—A friend of missions, it being the fourth annual payment for the education of a heathen child at Mackinaw, to be named Richard Lane Boardman, $12: Also, the fourth annual payment for Charlotte Bradley, at the mission school at Mackinaw, by a friend to missions, $12,	24 00
Columbus—Female Benev. Society, a bundle of clothing, estimated at $22 50; and cash, 2.06, by Mrs Clarissa Williams, Sec'ry,	2 06
Oxford—Miss L. Park, a bag of dried currants, for the Sandwich Islands.	
Norwich—Mon. con. from the Female Missionary Society, by Mrs Sarah T. Trenton, Treas.	20 00
Utica—Gent. Foreign Missionary Association, of 1st Presb. church, by M. Bagg, Treas'r,	28 90
Paris—Union Sabbath School Missionary Society, from the female department, $2 93: From the male department, $2 40; by Miss Angeline Davis, Treas'r of the female department,	5 33
Trenton—Avails of a missionary pig, by Dea L. Younglove,	6 03
Louville, Stowe's Square—By Mrs Fenner Bosworth, $2: Mr. Constant Bosworth, $1,	3 00
Champion—Mon. concert, by Mr A. Lathrop,	8 00
Unknown—By a friend of missions,	2 35
Burlington—Mon. concert, by Mr Silas Maynard,	2 66
Fly Creek—Mr Albert North, as an annual payment for the support of Albert North, a Cherokee youth in the family of the late Rev. Ard Hoyt, $30: The Hartwick and Fly-Creek Benevolent Society, $18,	48 00
Augusta—Female Missionary Society, by Mrs Melissa Thompson, Secretary,	14 00
Amount of Cash,	$200 41

ABIJAH THOMAS, *Agent.*

RECEIVED of the Welch Whitefield Methodist Society, of Remsen, by the hand of Hugh Owens, seven dollars, for the Western Education Society.

T. PARMELE, Agent.

ONEIDA PRESBYTERY.

The annual meeting of this Body will be held at Utica, on the first Tuesday of February. The session will be opened at 11 o'clock, A. M. in the session-room of the first Presbyterian Church.

ONEIDA ACADEMY.

An adjourned meeting of the Friends and Patrons of this institution will be holden at the session-room of the first Presbyterian Society, in Utica, on Wednesday the 4th of February next, at 2 o'clock, P. M. at which a punctual attendance is particularly requested.

Jan. 27, 1829. A. SEWARD, *Sec'ry.*

PUBLIC NOTICE.

At an adjourned meeting of all the Fire Companies of this village, convened at M. Bagg's Tavern, on Tuesday the 20th inst. William Williams, Chairman, E. Vernon, Secretary, having disposed of other business relative to the fire department, the following resolutions were unanimously adopted:—

Resolved, That we deem it of much importance to the interests of this village, that the President thereof should be chosen by the Trustees, instead of being appointed at Albany; and that we can see no good reason why an exception should be made in this case, to the general rule recognised in this republic, that the people have a right to choose their own governors.

Resolved, That we regard it as a matter of great importance to the interests of this village, that an officer accountable to the village authorities, should be appointed, whose business it should be to superintend the disbursements of the public monies, to make contracts for the various public improvements, to see to their faithful performance, and to superintend, generally, the whole department of public works, and public expenditures.

Resolved, That in our estimation, it has been owing chiefly to a want of the two provisions in our village charter, above recommended, that the interests of the village have materially suffered; that very general dissatisfaction has prevailed in relation to the appointment of President; that many contracts have been made disadvantageously, and unfaithfully executed; that the hooks and ladders, engines and hose, of the fire companies, have been allowed to remain without proper shelter, and unprotected against the inclemencies of the seasons; and that a considerable waste of the public money has been the inevitable consequence. Therefore,

Resolved, That we recommend a meeting of the citizens of this village be held, and they are hereby earnestly invited to assemble at the Court-Room, on Tuesday the 27th of January inst. at 7 o'clock, P. M. at which the members of the Corporation of the village are requested to attend, to take into consideration the measures best adapted to carry into effect the objects above alluded to.

Resolved, That copies of the foregoing resolutions be furnished to the publishers of the different newspapers in this village, with a respectful request that they give them one insertion in their next publication.

WILLIAM WILLIAMS, *Chairman.*

E. VERNON, *Sec'ry.*

A CARD.—Rev. Mr. GILLETT returns his grateful acknowledgments to the Ladies of Rome, for their payment of $30, to constitute him a life member of the American Bible Society.

MARRIAGES.

At Geneseo, by Rev. Mr. Bayard, *Martin Brimmer*, Esq. to Miss *Harriet E. Wadsworth*, daughter of Ja's Wadsworth, Esq. of Geneseo.

At Ithaca, on the 22d instant, Mr. *Isaac Carpenter*, to Miss *Emilia Woodward*, both of Ithaca.

DEATHS.

In Frankfort, Herkimer county, on the 1st inst. Mrs. *Huldah S. Allen*, wife of Jonathan A. Allen, M. D. late from Middlebury, Vt. She had for a number of years been a professor of religion; and for some time past she had been led more carefully to examine her spiritual state, to feel her own unworthiness, and need of a Saviour, and to resign herself "wholly," as she expressed it, "into the hands of God."

In Windsor, Vt. on the 26th ult. Hon. *Abner Forbes*, first assistant judge of the Windsor county court, president of the Windsor bank, &c. aged 56. Among his bequests, is one of property to the amount of rising *four thousand dollars*, to the Baptist Society (of which he was a distinguished member) in that place.

In Quincy, Mass. on the 14th inst. Capt. *Amos Lincoln*, aged 75, formerly of Boston, and uncle of the Governors of Massachusetts and Maine—a patriot and soldier of the revolution. He was one of the intrepid band who consigned the *tea* to the ocean, in 1773.

NOTICE.

THE Subscribers inform their Friends and the Public, that they have taken the Cooper's Shop in Broad street, formerly occupied by Mr A. Eggleston, in connexion with their Cooperage near the Weigh-Lock, where they make and keep constantly on hand, all kinds of Cooper's Ware, viz: Cisterns, Hogsheads, Tubs, Keelers, Barrels of all kinds, Half Barrels, Kegs of all sizes, Well Buckets, and Pails; all made of the best materials and by the best workmen.

The above mentioned articles may be had cheap for cash and at short notice, on application at either of the above places. E. W. & T. ROUNDEY.

Utica, Jan. 26, 1829. 4

CHEMICAL LECTURES.

A COURSE of Lectures and Experiments on the science of Chemistry, will be given at Mr. Whittelsey's Seminary for Young Ladies, to commence on Wednesday evening the 28th inst. Subscription papers will be opened at the Seminary, and also at the Bookstores of HASTINGS & TRACY, and WM. WILLIAMS, for the Ladies and Gentlemen of the village who may wish to attend the course.

Utica, Jan. 19, 1829. 3

WESTERN LETTERS

JUST published, and for sale at the Bookstore of HASTINGS & TRACY—WESTERN LETTERS, written during a Tour through the Western and Southern States, in 1825, '26, & '27; beginning at Fort-Harrison, and terminating at New-Orleans: By AARON TEAL. Price 25 cents. *Utica, Jan.* 20, 1829.

TO LET,

IN a Boarding-House, a pleasant, convenient Room, with a fire-place and an adjoining Bed-Room. Application made to the Publishers of this paper will be attended to. *Utica, Jan.* 12, 1829. 2

NOTICE is hereby given, that application will be made to the Legislature of this state, at their present session, for an act to incorporate the Remsen Academy or High School.

Remsen, Jan. 5, 1829. 2w6

WIGS & TOP-PIECES.

JAMES INGOLS has received a supply of Gentlemen's WIGS and TOP-PIECES.

Utica, Jan. 6, 1829. 1w4

SALT.

A QUANTITY of SALT, just received and for sale, wholesale or retail, at wholesale prices.

J. BROWN, 122, Genesee st.

Dec. 29, 1828. near the Canal.

TIN & SHEET-IRON WARE,

STOVES & STOVE-PIPE.—Manufactured & kept constantly for sale, by J. BROWN,

Dec. 30, 1828. 122, Genesee st. near the Canal.

MOODY'S PATENT PORTABLE OVEN.

THIS highly useful article is made and sold by the Subscriber, who has become proprietor of the patent for all the middle and eastern part of this state. He will sell county rights to any who may wish to purchase.

Utica, Dec. 30, 1828. J. BROWN.

SUGARS & MOLASSES.

10 hhds. N. O. and St. Croix Sugars,
30 boxes Lump Do.
30 hhds. Molasses,

Just received and for sale, by

PARKER & HASTINGS,

Utica, Dec. 9, 1828. No. 90, Genesee street.

FRESH TEAS & TOBACCO.

80 chests fresh Hyson-skin, Young Hyson, Old Hyson, Souchong and Bohea } TEAS
60 kegs Plug Tobacco,

For sale, by PARKER & HASTINGS,

Utica, Dec. 9, 1828. No. 90, Genesee street.

FISH.

75 quintals Codfish—20 bbls. Mackarel,
100 boxes smoked Herring,

For sale, by PARKER & HASTINGS.

Utica, Dec. 9, 1828. 50

FOR SALE.

THE following valuable Property, situated in the town of Augusta, Oneida county, is offered for sale, to wit:—

One FARM, containing 190 acres of excellent land, with a good Dwelling-House, Barn, Sheds, &c. A part of said Farm being lot No. 49. of the New-Stockbridge tract; the remainder is now occupied by John M'Pherson.

Also, another Farm, containing 52 acres, lately owned and occupied by John Potter, deceased.

Also, the Subscriber's MALT-HOUSE and BREWERY, in said town, capable of malting and brewing 1000 barrels of Ale annually, and now in successful operation. This Brewery is situated where large quantities of Barley and Hops are raised.

Possession of the above property given the ensuing spring, and the titles indisputable.

For further particulars, inquire of the Subscriber, in the above town. JOHN J. KNOX.

Augusta, Dec. 18, 1828. 52

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 29, 1828. L. HOLBROOK.

POETRY AND MUSIC.

From the Remember Me, for 1829.

THE RAISING OF LAZARUS.

BY REV. G. W. DOANE.

"And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by, I said it that they may believe that thou hast sent me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth."

THERE was a voice of wailing
In Bethany that day,
And darkly on that mournful home
The cloud of sorrow lay;
And deeply was the fount of grief
In woman's bosom stirr'd,
And thickly fell its bitter drops
In each low, murmur'd word:
For never from that blessed source
Of perfectness above,
Was shed on earth a purer joy
Than in a sister's love;
And never pours the bursting heart
A deeper, darker flow,
Than o'er a brother's coffin'd clay—
A sister's sacred woe.

There was a voice of joyfulness
In Bethany that day,
And brightly on that happy home,
The sun of gladness lay;
And deeply was the fount of joy
In woman's bosom stirr'd,
And fervent rose its grateful praise,
In each exulting word!
For purer, fuller, holier stream,
Than in a sister's love,
Flow'd never from that blessed fount
Of perfectness above;
And deeper, warmer, gushing tears,
On earth were never shed,
Than fell that day upon his neck—
The rescued from the dead.

Oh! ever thus, on those who love
And humbly serve the Lord,
His blessings and his chastisements
In mingled stream are pour'd;
His chastisements, to bring to earth
Each thought and purpose high;
His blessings, to lift up our hearts
To Him, above the sky:
Then who, whate'er betide, will doubt
That all-disposing arm,
Which guides our feet to every good,
And guards from every harm;
Since sorrow, like that darkest hour
That just precedes the day,
Is only sent to fit our hearts
For joy's unclouded ray!

Choral Harmony.—The third number of this publication is issued from the Boston press, and it will soon be for sale in this village. From an examination of the two former numbers, we are induced to expect much from the work. It is of a miscellaneous character; consisting of anthems, choruses, oratorial extracts, &c. which are intended to furnish musical societies and schools, that have made some progress in the art, with such lessons for rehearsal, as may correspond with their existing stages of improvement. The work is edited with ability, and will doubtless receive ample patronage. It is to be comprised in eight numbers. A work of this character has long been wanted. The editor has our most cordial good wishes.

A Curiosity from the Sandwich Islands.—A box of curiosities which has been received in this village from the Sandwich islands, contains among other singular things, the dried shell of a vegetable, about the size and shape of a lemon, and the colour of the finest box-wood. It is used by the natives, we presume, as a musical instrument. The construction is perfectly simple—one hole like that of a flute, near the stem, which is applied to the mouth; and three holes of different distances and sizes on the side of the shell, for the first three fingers of the right hand. The scale of such an instrument must of course be defective; yet it has a greater extent than one would suppose. It proceeds from the 3d line of the treble staff: B, D, E, F sharp, G, G sharp, A. Whether the natives employ all these intervals is a matter of some uncertainty, as their music is of a very monotonous character. The native tunes of the islanders, we understand, are set to such indecent words, that the missionaries think it inexpedient to procure any specimens. A defective scale is common to all barbarous nations.

There is a Jews-Harp in the antiquarian hall at Worcester, presented as a mark of fraternal regard to a society in that town, by an association somewhere in Maine, which measures two feet in length, and weighs more than a hundred pounds avoirdupois.

MISCELLANEOUS.

RIGHTS OF CONSCIENCE.

We were about preparing an article on this subject, says the editor of the Connecticut Observer, when our eye fell on the following:—

"There is a strange way of talking, as if the *rights of conscience* pertained only to sabbath-breakers, profane persons, & drunkards. So far is this carried, that persons unpolluted with these vices cannot express their dislike of them, nor even their intention to abstain from them, without exciting the cry, that the *rights of conscience* are invaded. But, as we humbly conceive, a moral and religious man may have a conscience; and his rights in this respect may be as well worth regarding as another man's. As matters now stand, some persons, at least, connected with the post-office department, are compelled by law to violate their consciences by breaking the Sabbath, or retire from their post. Some, we know, have chosen the latter alternative. *Are laws expedient, which exclude all such men from an employment, where integrity and faithfulness are peculiarly requisite?*

"All persons employed about the mail, are hired and paid by the nation. Every freeman is holden by law to pay his part of the expense. The consciences of many forbid them to hire men to labour on the Sabbath. May they not even ask that their money may cease to be expended in what *their* consciences condemn, without being accused of abridging the rights of conscience in others?

"Finally, should the transportation of mails on the Sabbath be stopped by law, whose conscience would be violated? In other words, are there any, whose consciences would *require* it of them, as a duty, even if the laws of the country did not require it, to be employed about the mail on the Sabbath."—*Vermont Chronicle.*

GROWING ZEAL.

If the church is ever to reach the summit of her glory, her ministers must make much nearer approaches to the holiness, zeal and labours of the apostles. We must love more, and pray more, and give more, and toil more, and shine more in a holy example. When I look forward to the zeal and self-denial and devotedness of the Christians and Christian Pastors who will be on this ground a century hence, I see them looking back to us as we do to the days of Thomas-a-Becket. A new impulse has indeed been given within the last six and thirty years, and as a body we have made some advance; but we are not yet strung up to that devotedness which is due to Him who died for our lives, or which is necessary to bring forward the glory of the latter day.

I have had an opportunity to see the progress of things for the whole period of six and thirty years. I saw the field of death before the bones began to move. And to young men I can testify, that it is not easy for them to conceive of the changes which have taken place. By the almond blossom, I am reminded that I can trace this progress but little longer. But before I quit the scene, I would fain drop one word more to encourage my brethren in their heavenly course; and if it be my last, would with my dying breath gladly help forward this beloved cause of God and man.

The sons of the Pilgrims, in the rough forests and fields of New-England, have improved the English character, and have acquired a hardihood, an energy, and an enterprise, which were never surpassed by any on the face of the earth. This strength of character, combined with her piety, knowledge, and strong common sense, has seemed to designate New-England to be the carrier of the gospel for the western continent. The part she has acted for the last sixteen years, and the influence of her sons wherever scattered, have appeared plainly to mark her out for this destiny. But the livelier feelings of such people nearer the sun, are in some illustrious instances starting so much ahead, that I begin to hope that the whole United States will go on in a mass.—*Griffin's Convention Sermon.*

DUTIES OF THE BROTHERHOOD.

Among the things most wanted at the present day are the following:—

1. Prayer of faith. As the millennium day approaches, the efficacy of prayer is to be more gloriously illustrated; for it was long ago foretold that this event would be brought about in answer to prayer: "I will yet for this be inquired of by the house of Israel, to do it for them." And if prayer is to become more potent, it is because it will be animated with stronger faith. The Sanctifier of the world is absolutely promised to prayer: "How much more shall your heavenly Father give the Holy Spirit to them that ask him." But it is no ordinary prayer. It is the Holy Spirit himself praying in the heart of the Christian: "The Spirit itself maketh intercession for us, with groanings that cannot be uttered." No wonder that such intercession prevails. Before every revival, there is a spirit of prayer for this influence, that never was and never will be disappointed. Shall I attempt to describe it? It is attended with prayers so agonising as almost to break the heart, and yet so submissive, as to refuse to set up any other interest or will against the interest and will of God. It is attended with a sense of absolute dependence, that fixes the eye on God alone, as though he were the only agent in the universe, and yet with an earnest and diligent use of means that can never stop. It is marked with deep humility and self-loathing, and with an awful sense of past backslidings. It is attended with strong faith, not in the occurrence of any event not mentioned in the bible, but in the truth of the promise there inscribed, "How much more shall your heavenly Father give the Holy Spirit to them that ask him."

2. Christians must give more of their property to Christ.

3. Christians must consecrate not only their property, but themselves, as they never have done, at least since the days of Constantine, before the darkness can be swept by human instrumentality from five-sixths of the earth.—*ib.*

OBLIGATIONS.

All this you have sworn to perform.—When in the presence of angels and men, you entered into covenant with God, you solemnly professed and engaged to consecrate to him all your powers, property, time, influence—all that you are and have. If you did not make these professions and vows, you did not assent to the covenant which God proposed, for he never propounded any other to the church. See then, that you keep back no part of the price. Let the case of Ananias and Sapphira always stand before you. Their only crime lay in professing to devote all their property to God, while they kept back a part. Is not the sin of Ananias and Sapphira still in the church? Is it not at every communion table? Is it not upon every professor, who still grasps a part of his property as his own, or who daily lives a part of his time to himself? O that the case of Ananias and Sapphira were better understood in the churches. It is certainly sealed up from their view. Remove that covering, and so far as warning avails, all is done that needs to be done, to bring the church to the devotedness required.—*ib.*

ENCOURAGEMENTS.

In this glorious pursuit let nothing discourage you. At the present day it is only to put your hands against a world, in the name of the Lord of Hosts. How much did a Howard accomplish amidst the dungeons of Europe. How much did a Swartz. How much did a Samuel John Mills. How much has a Carey accomplished among the archives of brahminical literature and the records of the word of God. Rise up, my dear brethren, to this high and heavenly course. The blood of Calvary expects it of you. The Lamb in the midst of his Father's throne expects it of you. The church of God expects it of you. Go, and the Lord God give you the desires of your heart, and add his eternal reward.—Amen.—*ib.*

From the Anti-Universalist.

THE UNIVERSALIST BIBLE.

Answer Universalists according to their Universalism.

THE GENERAL EPISTLE OF JUDE.

1. There are no fallen angels; consequently all the angels kept their first estate, and did not leave their own habitation. The story of their fall, then, and of their being reserved in everlasting chains, under darkness, unto the judgment of the great day, must have been derived from heathen mythologists; especially as there is to be no judgment day, of which this story speaks.

2. Sodom and Gomorrah got through their suffering of the vengeance of eternal fire, not far from the time of our Saviour. The flames of the Dead sea were then extinguished; and a long eternity it was, from the time of the destruction of those cities till then: And a terrible suffering it must have been to the inhabitants of those cities, to have the lake keep burning, after they had been destroyed.

3. As the devil is nothing more than the evil principle in man, so it is consistent to suppose, that Michael the archangel is nothing but the good principle in man. Hence, the good principle in man, when, contending with the evil principle in man, he disputed about the body of Moses, durst not bring against him a railing accusation; but said, The Lord rebuke thee. What, in the name of wonder, could these two principles in man have to say about the body of Moses? Or suppose Michael to have been a real angel, or a real man, what could he have had to say to the evil principle in man about the body of Moses?

4. To these filthy dreamers, who delude the flesh, &c. is reserved the blackness of darkness forever; that is, that kind of forever that lasts as long as their filthy dreaming.

5. Now, to the only wise God, the Father, not our Saviour, for Christ is our Saviour, and he is not God; we say, to the only wise God our Father, be glory and majesty, dominion and power, both now and ever. Amen.

A GREENLAND MISSIONARY.

"None of our European brethren can have a right conception of the miserable state of such a place of abode; no written description can give an adequate idea of it. The worst trials we had to experience in it were in the summer when it thawed; the sods were then thoroughly soaked by the melting of the snow. We were encompassed with moisture as in a damp cellar, the floor wet, and the roof and walls dripping. Worms and other vermin were continually crawling about; they came upon our table and fell into our victuals. Brother De Fries, who slept along side of the wall, often found in the morning, beetles, slugs and worms in his bed. However, we were thankful that we escaped from other vermin so common among the Greenlanders."

"I wish now to give you some account of our christian Greenlanders. The number of the whole congregation is 370, among whom 184 are communicants. I may with confidence call this division of our flock a people of God. Their christian walk and conversation have afforded us great joy during the year past.

"Several who had left us, and were strayed in the wilderness, have returned to the fold, and, as prodigal sons and daughters, sought and found re-admission to their heavenly Father's house. Such as are convinced of the error of their ways, and earnestly cry for peace and pardon to our Saviour, we receive again with joy."

IMPORTANCE OF FEMALE EXERTION.

Upon as careful an investigation as the nature of the subject would admit, I incline to the belief, that at this moment at least 200,000 females are, in England and America, associated in various ways to promote the cause of the gospel. The Church Missionary Society of England derives a very large portion of its funds from ladies' associations. From a comparison of the reports of various societies, I have found that in the United States, there are about 2,500 Sunday schools conducted by females. I think it may be taken for granted, that in each protestant congregation in the United States, there is a female society connected with one or other of the great departments of christian benevolence, either the Educational, Missionary, Bible, Sunday School, or Tract. In perhaps a large majority of them there are more than one of these institutions. In many there is one of *each* kind. But upon the supposition of the existence of but one in each, they will amount to about 10,000. If we suppose each of these societies to consist of ten individuals, which is a reasonable estimate, taking into view the passive supporters as well as active members of them, then we have at present 100,000 females engaged in the christian work.

Again, if we estimate the amount of pecuniary contributions at twenty dollars annually for each institution, then we have the immense sum of $200,000 annually cast into the christian treasury from this quarter.—*Church Register.*

INTEMPERANCE AND PROFANENESS.

An association of some thirty or forty individuals in Vermont, was formed not a great while since, who agreed to report at their meetings, the quantity of ardent spirits each had drank since their last meeting. They met a week or two ago, and it appearing that not a drop of ardent spirits had been used by any member for the month past, they agreed to form the association anew, on the principle of entire abstinence. Not stopping here, they bound themselves under a penalty not to indulge in the kindred vice of *profaneness*; and an agreement to that effect was unanimously inserted in their constitution. "Bind men together, (says the Journal of the Times), and tax every oath, and reform will at once be visible. Many who disregard the third commandment, know how to appreciate a shilling." A melancholy proof that many have "no fear of God before their eyes."—*Con. Obs.*

VILLAGE ANECDOTE.

Some time since, it was in October, the weather being favourable for clearing land, A. H. determined to burn away the brush in one of his pastures; the fire ran faster than he expected, and extended into the wood lot of his neighbour, N. H., where it did considerable damage, before it could be subdued. N. H. was absent on a journey at the time, and on his return met with A. H., who expressed his regret at the accident which had taken place, and his readiness to satisfy him for the loss. Let us refer the case, said A. H., and the damages to be assessed, to two men we can trust, and let those men be you and I.

Your proposal, Mr. A. H., is very fair; but in such cases two men have been known, at times, not to agree. Therefore, I would propose to you, to leave it to one alone, and let that man be your good self. You will take the case into consideration, and when we meet again, you will inform me to what amount you have fixed the loss. The next time they met, A. H. informed N. H., that he had walked over his wood lot, and that from the best opinion he could form of the injury it had received, he had estimated the loss at sixty-five dollars. N. H. professed himself perfectly satisfied with the liberal damages, which A. H. had brought in.—But, neighbour, said he, it is a hard case, and therefore, I will propose to you, that we should divide the loss; you pay me one half, and I will bear the rest.—*N. E. Farmer.*

EXTRACTS.

It is well that we are born babes in intellect. Could we understand and reflect upon one half of what most mothers at that time say and do to us, we should draw conclusions in favour of our own importance, which would render us insupportable for years. Happy the boy whose mother is tired of talking nonsense to him before he is old enough to know the sense of it!

All supposed experiences, that are not accompanied with deep humility, are suspicious and dangerous, if not wholly delusive.

The mind is like a trunk; if well packed, it holds almost every thing; if ill packed, next to nothing.

LITERARY AND SCIENTIFIC.

The Edinburgh Encyclopædia.—This work has met with many hindrances, through the failure of the publishers. The publication, however, is once more resumed. But, by the following extract of a notice by the agent, which appears in the Vermont Chronicle, it seems that subscribers will still be liable to have an incomplete copy:—

"Subscribers and all others who are owners of the thirty-one numbers of the above work, are informed, that in consequence of the failure of its publishers in Edinburgh, the work was stopped about three years since; and about the same time its American publishers stopped business. The publication was resumed in Edinburgh about six months since, and the assignees of its American publishers have determined to complete the work. As the work has been much scattered, and many copies have changed hands, no agent will be employed in the country, and only sufficient numbers printed to supply city subscribers, and copies on hand, (about 100 only); making 1500 less than has been printed of the former numbers. It can now be completed by making early application, which it is presumed every one will do who wishes for the work completed. The next number will be published in about three months, and the whole completed in five more numbers."

This work has been in press, if we mistake not, about eighteen years. Subscribers may finally receive it all, perhaps, at the end of twenty years. After this ill success, encyclopædias will be out of date. Books may eventually become diminutive in the opposite extreme.

Professor Lambert, of Metz, announces a new translation, to be published in five parts, of the *Pentateuch*, to be accompanied with the original text, and explanatory and critical notes.

Mr. Quincy has signified his intention of writing a history of the city of Boston, and has made application to the board of aldermen for the use of the records, papers, &c. Such a work, from such a hand, must be full of interest and instruction.

The Paris Journal du Commerce, of the 18th of October, announces that a young Frenchman, M. Cailliet, had penetrated to *Timbuctoo*, in Africa, and was soon to be in Paris, from Toulon, where he had arrived on his return.

Ginger Root.—Mr. Raiford, near Savannah, has raised ginger root for the last four years, successfully, on common land, and exposed to all the variations of the climate. A specimen planted last February has been left at the office of the Georgian, in full vigour, which in a few weeks would ripen.

The Cucumber.—The cucumber has been found to contain, on analysis, no less than 582.80 parts of water in 600; the remaining 17.20 parts consist of thirteen different ingredients, in different proportions, the principal of which are a fungus matter, similar to the mushroom, and a substance which gives to this vegetable its peculiar favour.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE

Ashes,		Sole, oak tanned, lb	18a22
Pot, ton	$150 00a160	—— hemlock,	18a23
Pearl	130 00a140	Dressed up. side,	1 75a2 62
Candles,		Undressed do	1 50a2 25
Mould	11 1-2a12	*Molasses,*	
Dipped	10a10 1-2	New-Orleans, gal	32a
Clover-Seed,		*Oil,*	
Per lb	6 3-4a7	Whale, gal	31a33
Coffee,		Sperm, summer st'd	68a
Havana	12a14	—— winter do	80a85
Java	14a15	Linseed, Amer	80a
Cotton,		*Provisions,*	
Upland	9a10 1-4	Beef, mess, bbl	8 75a9 25
Louisiana	10a13	—— prime	6 75a7 00
Alabama	9 1-2a11 1-2	Pork, mess	11 75a12 50
Feathers,		—— prime	9 75a10 25
Live American, lb	35a36	Hams, north, lb	8a9
Fish,		Butter, NY dairy	14a16
Dry cod, cwt	$2 37a2 75	Hog's Lard	6a7
Scale	1 50a1 75	Cheese, Amer	5a7
Pickled, bbl	3 75a4 25	*Rice,*	
Mackarel, No 1,	5 19a5 25	Prime, 100lbs	3 00a4 00
Shad, Con. mess	9 50a10	*Salt,*	
Herring	3 50a3 62	Turks-Island, bush	46a50
Flax,		Liverpool ground	50a
American	6 1-2a8	*Sugar,*	
Flour & Meal,		Havana, white, lb	13a15
N. Y. super. bbl	8 12a8 25	—— brown	10a11
Western (canal)	8 50a8 75	New-Orleans	7a8 1-4
Rye flour	3 87a4 00	Loaf	17a20
Indian meal	3 12a3 25	Lump	15a16
Grain,		*Tallow,*	
Wheat, northern	1 65a1 70	American, lb	7 3-4a8
—— western	1 65a1 70	*Teas,*	
Rye	70a	Bohea, lb	28a30
Corn, north yellow	54a57	Souchong	47a75
Oats	34a	Hyson-skin	44a80
Barley	50a52	Young-Hyson	70a1 15
Beans, 7 bush's	7 50a8 50	Hyson	80a1 15
Hides,		Gunpowder	1 00a1 30
LaPlata, lb	16a17	Imperial	1 00a1 30
S. A. horse, p'ce	1 37a1 75	*Tobacco,*	
Hops,		Richmond, lb	3 1-4a6
First sort, lb	9a	Cuba	12a20
Lumber,		*Wines,*	
B'rds, pine, M	15 00a16 00	Madeira, gal	2 00a3 00
Plank, pine,	30 00a35 00	Port	1 37a2 00
Scantling,	15 00a16 00	Teneriffe, L P	90a1 25
Do oak,	20 00a25 00	*Wool.*	
Shingles, b'dle	2 50a3 50	Merino, Amer fl. lb	35a40
Oak timb. sq ft	20a25	—— pulled	34a35
Hoops, per M	25 00a	Common	20a40
Staves, pipe	48 00a50 00	Spinning	20a34
—— hhd	34 00a	Amer Hatters'	20a24
—— bbl	24 00a27 00		

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks,	par	Trenton Banking Co.	do
Except Franklin	broken	Sahway Farm. & Mech.	do
Long-Island Bank	par	Salem S. M. & B. Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-2	Hoboken B. & Grazing	do
Albany State Bank*	do	Protection & Lomb'd	do
Do. Mech. & Farm.	do	Jersey City	do
Do. Commercial	do	State, Trenton	do
Newburgh*	do	All others	1-2
Columbia, Hudson	do	*Pennsylvania.*	
Middle District	do	Philadelphia Banks	par
Orange County	do	Chester County	1-2
Catskill	do	Delaware County	do
Troy	do	Reading	3-4
Farmers', Troy*	do	York	1
Mohawk	do	Pittsburgh	do
Geneva	5-8	Gettysburgh	do
Utica	do	Chambersburgh	do
Utica Branch	do	Carlisle	do
Auburn	do	Lancaster	do
Ontario	do	Greensburgh	5
Central	do	Brownville	do
Chenango	do	Silver-Lake	25
Rochester	do	All others uncert. or broken	
Newburgh Bran. Ithaca	do	*Maryland.*	
Jefferson County	do	Baltimore banks	1-2
Wash. & Warren,	1 1-2	Somerset & Wor.	broken
Niagara	broken	Snowhill	do
Plattsburgh	do	Princess Ann	do
Greene county	do	Cumberland	do
J. Barker's Exchange	do	All others	1 1-2 a 2
Maine.		*Dist. Columbia.*	
Bath	10	Bank of Columbia	25
Waterville	do	Alexandria Mer.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	1 a 1 1-2
Kennebec	do	*Virginia.*	
Passamaquoddy	do	All the Banks	5
Hallowell & Augusta	do	*North-Carolina.*	
All others	3-4	All the Banks	5
New-Hampshire.		*South-Carolina.*	
Cheshire Bank	3-4	Charleston Banks	3
Exeter	10	*Georgia.*	
All others	3-4	All the Banks	5
Vermont.		*Ohio.*	
Banks of this state	1-2	Chilicothe	5
Massachusetts.		Marietta	do
Berkshire bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mec.	do
All others	1-2	Lancaster	do
Connecticut.		St. Clairsville	do
Norwich Bank	par	Mount-Pleasant	do
Bridgeport	do	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	All others uncert. or broken	
Thames	5-8	*Miscellaneous.*	
Windham County	do	New-Orleans Banks	5
All others	1-2	Nashville	broken
Rhode-Island.		Michigan	1
Banks of this state	1-2	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	3

* Bills of these Banks, $20 and upwards, par.

AGENTS

FOR THE WESTERN RECORDER.

Adams, P. D. Stone.	Newark, J. C. Kanouse.
Antwerp, Dr. C. Preston.	New-Stockbridge, Rev. L. Wilcox.
Augusta, Gen. J. J. Knox, & W. H. Chandler, Esq.	Norfolk, Erastus Hall.
Boonville, William Sippell.	Ogdensburgh, J. Seeley.
Brownville, J. Ballard.	Onondaga Hollow, Rev. W. Thatcher.
Burlington, Silas Maynerd.	Oswego, W. S. Maynard.
Canton, Asa Conkey.	Oxbow, Rev. J. Sanford.
Cape-Vincent. R. T. Lee.	Paris, T. Simmons.
Cazenovia, A. Kingsbury.	Palmyra, James Field.
Champion, Rev. N. Dutton.	PennYan, Ira Gould.
Cherry-Valley, A. Crafts.	Pitcher, Rev Mr Bradford.
Cicero, J. Cody, P. M.	Potsdam, S. Raymond.
Clinton, Dr. S. Hastings, Jr.	Richland, S. Meacham.
Constable, S. Wyman.	Rodman, H. G. Strong.
Constantia, Rev. C. Lewis.	Rome, Norman Seymour.
DeKalb, G. Townsley.	Rutland, Rev. A. W. Platt, & Amos Mallary.
Delphi, M. B. Slocum.	Sacket's Harbor, G. Camp.
Detroit, E. P. Hastings.	Salina, Hezekiah Barnes.
Ellisburgh, Charles Avery.	Smithville, R. Pearson.
Evans' Mills, C.W. Candee.	Stephentown, Rev. A. E. Beach.
Exeter, Rev. Mr. Storrs.	Stockholm, L. Pettibone.
Fairfield, A. Cummings.	Sullivan, Dr. J. Kennedy.
Fall-Creek, Dr. N. Branch and Dea. A. Sears.	The Square, (Scipio), Benoni Smith.
Fredonia, P. Wells.	Trenton, Dea. Younglove.
Ft. Covington, J. Parkhurst.	Troy, Dr. A. Robbins.
Geneseo, Truman Hastings.	Urbana, Lem'l D. Hastings.
Geneva, Horace Hastings.	Vernon, J. Patten.
Governeur, H. D. Smith.	Vernon Centre, Starr Clark.
Guilford, Dea. S. Jewell.	Verona, Rev. I. Brainard.
Hamilton, Jason Olds.	Volney, Rev. A. Caldwell.
Henderson, A. Atherton.	Watertown, Silas Clark.
Hopkinton, A. Warner.	Western, G. Brayton, Esq.
Lee, S. Mead.	Westford, Charles Maxon.
Lima, Rev. J. Barnard.	Westmoreland, Wm. Newcomb.
Madrid, Rev. J. Hurlburt.	Whitesboro', Rev. J. Frost.
Mexico, W. Mitchell.	Wynant's Kill, A. Tracy.
Morrisville, Pond & Knox.	
New-Haven, C. R. Wells.	
New-Lebanon Springs, A. Peabody.	

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. BAGG, in connexion with Mr. ALFRED CHURCHILL, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable, and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG.

Utica, Dec. 16, 1828. 51

NOTICE.

THE Subscriber being lawfully authorised by the administratrix and administrators of the estate of DAVID P. HOYT, deceased, to settle all the accounts, receive monies, and discharge claims against said estate, hereby requests all persons who have any unsettled business with the estate aforesaid, to call on him at the store, No. 38, Genesee street, and adjust it as soon as possible.

JOSEPH B. HOYT.

Utica, July 19, 1828. 90

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand, at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.

Utica, Oct. 27, 1828. 44

DR. POMEROY, finding assistance necessary in his professional duties, has taken as a partner, JOHN P. BACHELDER, M. D. Dr. B. has been more than twenty years engaged extensively in the practice of Physic and Surgery, and for the last ten, has also been employed in different Medical Institutions, as a Lecturer on Anatomy and Surgery. The reputation which he has acquired as a skilful operator in all cases of Surgery, and his high standing as a Physician, will justly entitle him to the entire confidence of this community. Dr. Bachelder will not decline operating in any cases of Surgery, in which prudence would dictate an operation. He is prepared with instruments suitable for any operation. He has had extensive practice and experience in the treatment of diseases of the EYE, and has operated for Cataract more than eighty times.

The business in future will be conducted under the firm of POMEROY & BACHELDER, at their office, No. 14, Exchange Buildings, in Genesee street, one door below the Utica Eye Infirmary.

Utica, May 27, 1828.

UTICA EYE INFIRMARY.

THIS Establishment is now open at the corner of Genesee and Bleecker streets, for the accommodation of such as are afflicted with diseases of the Eye. It will be under the particular direction and management of DR. BATCHELDER, who will attend at 12 o'clock every day, (Sundays excepted), for the purpose of advising and prescribing in all cases, and for performing such operations as may be deemed proper. Persons afflicted with deafness, or other diseases of the organ of hearing, are respectfully informed that those complaints will also receive a due share of attention.

Utica, Dec. 15, 1828. 51

ITALIAN PILES OINTMENT.

A CONSTANT supply kept at A. HITCHCOCK's Green Store, No. 83, Genesee street, Utica.

Also, a general assortment of DRUGS and MEDICINE, Dye-Woods, Dye-Stuffs, Oils, Paints and Groceries. *Dec.* 23, 1828. 52

CHEMICAL EMBROCATION,

OR, LIQUID OPODELDOC.—For Rheumatism, Bruises, Sprains, &c. &c.; an article superior to any ever before offered to the public, for sale by

WARNER & HARVEY.

Utica, Dec. 23, 1828. 52w6

KEEP YOUR FEET DRY!

EDWARDS' Gum-Elastic Composition, for rendering Boots, Shoes, and all kinds of Leather, *Water Proof.*—The importance of keeping the feet dry, for the better security of health, is too well known to need any detail. The Proprietor would therefore only say, that this Composition has been obtained after repeated trials and considerable pains and expense; and the nature of the ingredients of which it is composed (the principal of which is Gum-Elastic) is such as to render the leather impervious to water or dampness, and it is *warranted* not to injure the same in the least; but on the contrary it renders it soft and pliable. It is intended to be applied to the under as well as the upper leather, and females will find its use on the soles of their boots and shoes very beneficial. It must be applied warm and with a brush, and dried in by the fire, after giving the leather three or four coats, and filling the pores. It will then resist the water for almost any length of time. Any other blacking can be used on the leather after this is well dried in.

N. B.—This Composition will be found one of the best for Engine Hose, Chaise Tops and Boots, Harness, &c. Sold wholesale and retail, by

WARNER & HARVEY, UTICA.

Nov. 25, 1828. 48

CURE FOR THE RHEUMATISM.

GRILLEY'S Anti-Rheumatic Ointment.—Few there can be, who would suffer even for a day, so excruciating a pain as the Rheumatism, were they sure any medicine existed or could be procured for their relief. The Proprietor and Inventor of this Ointment assures all those who may be unacquainted with its wonderful efficacy, in perfecting a cure for the Rheumatism, that it requires only to be tried to insure universal admiration.—Satisfactory testimonials and affidavits from persons of the first respectability in different parts of the United States, accompany the article. Its virtues have already been tested in this village. For sale, only, by

WARNER & HARVEY.

Utica, Nov. 24, 1828. 48

VALUABLE MEDICINES.

CREAM OF AMBER.—For removing pimples, freckles, redness of the skin, salt rheum, scrofula, &c. &c.

BALM OF EGYPT.—A sovereign remedy for coughs, colds, asthma, consumption and nervous affections. The Balm of Egypt is a medicine which has long been in high repute for its many and intrinsic virtues, and is justly esteemed as a medicine unequalled by any in the world, for the cure of coughs, colds, asthmas and consumptions. To all afflicted with these troublesome affections, an immediate use of the highly celebrated Balm of Egypt is only necessary to convince the most incredulous, of its possessing qualities superior to any other medicinal preparation yet discovered. Since the discovery of this invaluable medicine, thousands have experienced its salutary and happy effects. Its mild and gentle operations are much extolled by all who have used this admirable specific. In all cases of colds, coughs, and other consumptive affections, by the use of this article they have been enabled to defeat an enemy whose attacks would otherwise have been followed by the most alarming consequences. The Balm of Egypt has relieved and cured the most violent cases, in which other medicines have failed to give relief. In obstinate cases of whooping-cough, its merits stand unrivalled. It operates by gentle expectoration, and may be given to infant children with the greatest safety.

Anderson's Infallible EYE-WATER.—To those afflicted with sore, weak, or inflamed eyes, it is only necessary to make an application of this invaluable article to obtain immediate relief. The surprising effects which have been produced by the use of this Eye-Water, have obtained it a standing over any other article yet introduced.

Palten's celebrated HŒMORRHOIDES, *or* PILE ELECTUARY.—This medicinal preparation, now offered to the public, is an article which will effectually eradicate and cure all those who are afflicted with the troublesome affection commonly known by the name of Hœmorrhoides or Piles. The proprietor of this article, after a long study into the nature and origin of this complaint, is enabled to offer the public an article which will not fail of giving immediate relief in the most obstinate cases.

For sale in UTICA, by WARNER & HARVEY, agents for the Proprietors.

August 5, 1828. 82

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of six months from the time of subscribing; or Two Dollars, if paid in advance, or within the first six months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year, and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.